A SOVERAIGNE SALVE TO CURE VVounded Spirits.

OR,

The ready way and meanes, to give Spirituall Ease and Comfort to Distressed Consciences.

Collected out of the Word of God, and the Writings and Experiments of the most approved Soule-Physitians both of this and former Ages, which either for Learning, or Experience, or both, have excelled in this healing part of Divinity, and fitted to the capacity, and use of the meanest of *GODS* afflicted ones.

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By RICHARD GOVE.

Dr REYNOLDS.
Evangelizo manu & scriptione.

LONDON,
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TO his Neighbours, and Friends, the Pariſhioners of *Henton* St *George* in *Sommerſet*; and eſpecially to thoſe, both of that, and other Pariſhes thereabout, or elſewhere, which have had occaſion to make uſe of his Miniſtery, for the quieting and Comforting of their Diſtreſſed Conſciences.

R. G.

A hearty Well-wiſher of all Gods Afflicted ones, and eſpecially of them, Dedicateth theſe Soule-healing Directions following.

Zacharias cum loqui non potuit, ſcripſit. Luc: 1. 20. *&.* 63. Ambroſ.

Tametſi non bonum, tamen in bonum. Auguſt.

An Admonition to the READER.

IF thou art learned, *it may be, this, that I here present to thy view, cumming in so homely, and Country-like a dresse, may not please thee: Yet this much let me intreat of thee, that (seeing it commeth from an honest heart, and one devoted to the common good of Gods Afflicted ones) thou wilt not hinder others from making use of it, that have no better.*

* *Saint* Augustine *thought, that the* plaineſt Bookes *might be of some use to some sorts of men: and who knoweth*

* Nec omnia quæ ab omnibus conscribuntur in omnium manus veniunt, & fieri potest, ut nonnulli qui etiam hæc nostra intelligere valent, illos pleniores non invenian libros, & in istos solum incidant, itaque utile est plures, à pluribus fieri tractatus, diverso stylo, non diversa fide, etiam de quæstionibus iisdem, ut ad plurimos res ipsa perveniat, ad alios sic, ad alios autem sic. Augustin. lib. 1. de Trinit. c. 3. tom. 3.

not, that the Starres, which are obſcured in the preſence of the Sunne, are profitable in his abſence to give light to the earth?

*If thou ſhalt ſay (to make it the leſſe reſpected) that there is little in it of mine owne, but that all, or the moſt part of it, is taken out of other mens workes; I ingenuouſly confeſſe it; * profeſſing my ſelfe, not to be the* Author, *but the bare* Relator *of theſe ſpirituall Comforts. And if I have in any paſſage thereof drunke deeper thereof then became a ſober Paſſenger, I would have thee to know, that I did it for one of theſe two ends; either becauſe I thought,* I could not amend what they had done, *which was* † Aphranius *his Apologie, when he was accuſed for taking too much out of* Menanders *Workes; or becauſe I thought, that* their authority would win more credit to the things ſaid, then mine would; *which was* * Patricius *his plea in a like caſe: Let this therefore ſuffice thee.*

* *Scribo Relatoris potius fide, quàm Autoris præſumptione.* Vincent. Lyrinenſ. adverſ. Hæreſ.

† *Quod me non poſſe facere, melius credidi.*

* *Quod cenſeo me parum admodum fidei rebus hiſce meis facturum fuiſſe, ſi ſolum authoritate mea niterer.* Patric. in Epiſt. ad Senat. Senenſ. ante librum ejus de inſtitut. Reipub.

Secondly,

Secondly, if thou art unlearned, *and canſt not judge of it thy ſelfe, but haſt onely learned (Parrat-like) to ſpeake after others, it may be this may not afford thee comfort neither; for we ſeldome reape profit by any mans Workes, whoſe perſon is* pre-judged, *though* miſ-judged.

I onely ſay to thee, if thou art an unhumbled *Chriſtian, a man whole and ſound in thine owne conceit; one that thinketh he never went awry; or having gone awry, doth imagine, that no diſcomforts in that wrong way can befall him, for which he cannot give himſelfe comfort ſufficient; then this belongeth not to thee neither; for* † the whole need not the Phyſician, but they that are ſick. † Math. 9. 12.

But if thou art an * humbled *Sinner, one that is dejected and diſtreſſed at the* ſight of thy ſinnes, *and the* ſenſe of Gods wrath *due unto thee for them;* * *Ordo divinus eſt, quod vult quidem Evangelizare, ſed pauperibus; vult ſavare, ſed contritos; vult prædicare dimiſſionem, ſed captivis; vult educere, & liberare, ſed vinctos; vult conſolari, ſed contriſtatos; vult reſpiccere, ſed ad contritum ſpiritu; vult reficere, ſed laborantes, & oneratos; &c.* Chemnit. Exam. Decret. Concil. Trident. p. 2. de contrit. c. 4. See Mr. *Boltons* Inſtructions for a right comforting of afflicted Conſ. pag. 170.

this

this may (with Gods bleſsing) conduct thee into the way that leadeth to ſpirituall eaſe, *and comfort. It hath conducted others heretofore, ſome of which are ſtill alive, and others are at reſt with God; who both living, and dying, have reaped comfort by it.*

If it faile of this effect to thee, thinke never the worſe of God, nor of thine own eſtate before him: For God infinitely wiſe, hath his ſecret, and ſacred ends, beſt knowne to himſelfe, for which he may ſuffer his deareſt Children *(at leaſt in the eyes of the world, and ſometimes in their owne apprehenſion, and feeling) to* live, *and* dye uncomfortably, *and yet without any prejudice to* his glory, *or* their ſalvation. *Howſoever it prove, it was that which was aimed at herein, and is heartily deſired and prayed for by him, who is*

Thy unfeigned Well-wiſher,

Richard Gove.

The

The Contents.

I. The Sick Soules Guide; containing Directions both for the practice and knowledge of Gods Child in the time of ſpirituall Diſtreſſe.

II. The Sick Soules Bible; or a Catalogue of Scripture-comforts, fitted to the ſeverall Diſtreſſes of Gods afflicted ones, who labour under the ſight of their ſins, and the ſenſe of Gods wrath due unto them for the ſame.

III. The Sick Soules Miſtakes; wherein thoſe places of Scripture (which being miſtaken, doe many times prove the very Rack of tender Conſciences, and make them to draw from them fearfull Concluſions againſt themſelves) are vindicated, and cleared, and the Concluſions confuted.

IV. The Sick Soules Preſidents; or comfortable Examples of Diſtreſſed Conſciences, which after

after long and deepe Distresses, have found ease and comfort, through Gods great mercy towards them.

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VII. Grounds Of Comfort, For The Friends Of The Distressed; in case, that after all these, or other meanes used, God send him not release, and comfort, but suffers him to dye in that distressed estate, and that after some fearfull manner.

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Gods

Gods loving Invitations of poore Diſtreſſed Soules to come unto him for comfort, and his gracious promiſes of giving it them, if they will come.

MATH. 11. 28, 29.

COme unto me all ye that labour, and are heavy laden, and I will give you reſt, &c.

ESAY 55. 1. 3.

Hoe, every one that thirſteth, come ye to the waters, and he that hath no mo-money: come ye, buy and eate; yea, come, buy wine and milk without money, and without price.

Encline your eare, and come unto me: heare, and your ſoules ſhall live.

REV. 22. 17.

Let him that is athirſt, come; and let

let whosoever will, take of the waters of life freely.

PSAL. 50. 15.

Call upon me in the time of trouble; I will deliver thee, and thou shalt glorifie me.

REV. 3. 18.

I counsell thee to buy of me gold tried in the fire, that thou mayst be rich; and white rayment, that thou mayst be cloathed, and that the shame of thy nakednesse doe not appeare; and anoynt thine eies with eie-salve, that thou mayst see.

JOH. 7. 37.

If any man thirst, let him come unto me, and drink.

ESAY 50. 10.

Who is among you that feareth the Lord, that obeyeth the voyce of his Servant, that walketh in darknesse, and hath no light? let him trust in the name of the Lord, and stay upon his God.

ESAY 54. 11, 12.

O thou afflicted, tossed with tempest, and not comforted; behold, I will lay thy stones with faire colours, and lay thy foundations with saphires, &c.

MATH. 5. 6.

Blessed are they that hunger, and thirst after righteousnesse, for they shall be filled.

ESAY 66. 2.

To him will I looke, even to him that is poore, and of a contrite spirit, and trembleth at my Word.

PSAL. 51. 17.

The sacrifices of God are a broken spirit; a broken and contrite heart, O God, thou wilt not despise.

JOH. 6. 37.

----Him that commeth unto me, I cast not away.

PSAL.

PSAL. 43. 5.

Why art thou cast downe, O my soule? and why art thou disquieted within me? hope in God, for I shall yet praise him, who is the health of my countenance, and my God.

The Sick Soules Guide.

Containing in it,
Directions, both for the *Practice* and *Knowledge* of Gods Child in the time of Spirituall Distresse.

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THE FIRST PART,
Containing Directions *for the Practice of Gods Child in the time of Spirituall Distresse.*

The Introduction.

THe Child of God troubled in Mind, and distressed in Conscience, needeth Directions for two things: for his *Practice*, and for his *Knowledge*.

I put *Practice* first, because, though in all other estates of Gods Child, *Knowledge* must goe before *Practice*, yet in this particular, there can be no sound knowledge at-

tained unto, without precedent * practice.

Now the practice of Gods child in this distressed estate, hath reference, either to that which he is to doe, or to that which he is to leave undone.

That which he is to doe, hath farther reference to foure particulars: for either it respects himselfe who is Distressed: or his God, who is the Author of his Distresse: or his spirituall Enemy, Sathan, the meanes, and instrumentall cause of his Distresse: or his Brethren, the fellow members of Christ his body, who formerly have beene thus Distressed.

* *Practica est prævia introductio ad theoricã.* Olympiodor. in Eccles. 7. Most true in this case.

Section I.

TOuching himselfe who is Distressed: this is carefully to be practised.

1. And before all things, let him looke to the estate of his body: for though (*a*) trouble of mind doth not alwayes arise from distemperature of body, yet seldome is there trouble of minde seene, which is not accompanied with very great distemperature in this kind, especially in Complexions subject to (*b*) Melancholy, whereby the former trouble is much (*c*) increased,

(*a*) See M. *Boltons* instruct. for comfort. afflict. consc. pag. 207. touching the differences between Melancholy, & an afflicted Conscience.

(*b*) See M. *Bur.* Melanc. p. 536. &c. & pag. 46.

(*c*) This humour doth naturally give extraordinary entertainment, and edge to terrors and sorrowes. *Boltons Instruct. for comf. afflict. Conso. p.* 464.

creaſed, the parties being by this meanes made leſſe capable of good Counſell, and more fit for Sathans Temptations to work on, who are thus Diſtempered.

And therefore my firſt adviſe, and counſell to ſuch, is this. Aſſoone as thou doeſt begin to be thus troubled in minde, * ſend ſpeedily for ſome Godly, and learned Phyſitian for thy body, and be content to be ruled, and adviſed by him in the courſe of Phyſick, that he ſhall preſcribe thee, whatſoever Sathan ſhall ſuggeſt into thy minde to the contrary. For I know, * he will be buſie with thee (as he hath beene formerly with others of Gods Children in like caſe) to ſeeke to diſſwade thee (if poſſibly he can) from this courſe, as knowing none to be more prejudiciall unto him, and more beneficiall unto thee, then this (through the bleſſing of God) will be.

* See Ecclus. 38.4.&c. M. *Burtons Melanc.* p. 544.

* *Barbara immanitate, & deplorandâ inſcitiâ contemnunt præcepta ſanitatis, mortem & morbos ultrò acciverunt.* Melanct. de anima.

And this adviſe of mine, I limit with theſe Caveats. I. That this Phyſitian to whom thou ſendeſt be not *Baal-zebub*, the God of *Ekron*; * I meane ſome cunning man, or woman (as they are commonly termed) though indeed they be very Witches: For this were to caſt out * Sathan by Sathan, they being no other then the very inſtruments, and limbs of the Devill. And much better were it to want Cure, then to have the Devill for thy Phyſitian. And ſurely

* 2 King. 1. 3.

* Mat. 12. 24.

he is thy Phyſitian, and not God, when thou ſendeſt to ſuch people for health. And therefore though thy ignorant neighbours, and graceleſſe friends that are about thee, ſhall adviſe, and urge thee in this time of neede to ſend to ſuch juſtly ſuſpected perſons, (b) hearken not unto them, nay hate their adviſe, as bad as Sathan himſelfe, and reſolve rather to ſuffer any inconvenience in thy body, where more lawfull meanes cannot be had for helpe, then to uſe ſuch whoſe help cometh wholly from Satan. For be thou aſſured of this, that Sathan, who is thy deadly enemy, (c) and deſireth nothing ſo much as thy deſtruction, cannot wiſh thee ſo well, as to procure thee health of body, unleſſe it be to procure greater hurt by it unto thy ſoule.

(b) See the Pract. of Piety, pag. 782. All our Divines, Schoolmen, and ſuch as write Caſes of Conſcience, are againſt it. See M. *Burtons Melanc.* p 191.

(c) 1 Pet. 5. 8. *A ſeductoribus fallacibus, à patre mendacii, ab hoſte crudeliſſimo, quid boni, quid veri, quid commodi ſperas, tu videris.* Gerſ. de error. mag. part. 3. *Dæmones etſi ſanarent, Deo irato ſanarent: Corpora ſanarent, ut necarent animas &c.* ib.

Another caveat is this, that though thou uſe the bodily Phyſitian for thy neede, yet that thou have a care not to truſt in the Phyſitian but in God for thy health. It was *Aſa* his fault, and he felt the ſmart of it. The Phyſick he uſed could not helpe him, becauſe he relied more upon the Phyſitian, then he did upon God, 2 *Chron.* 16. 12.

2. (d) After thou haſt thus rectified the diſtemperature of thy body, and art by meanes of it made capable of good counſell for thy ſouls health: my next adviſe is,

(d) *Ubi deſinit Medicus, ibi incipit Theologus.* Never ſo true as here.

that

that thou ſpeedily ſend for ſome * Godly and learned Miniſter of Gods Word, (that Interpretour, one of a thouſand, as *Job* calls him, *Job* 33. 23.) upon whoſe fidelity, and ſecreſie thou dareſt relie; and diſcover unto him what that is, that doth moſt trouble thee, that ſo he by his learned adviſe and Godly counſell, may through Gods bleſſing afford thee comfort. And in caſe thou knoweſt not, or art not acquainted with any ſuch Miniſter, or canſt not ſpeedily come to him, or he to thee, open thy minde to any (*d*) neer, or dear friend about thee: For temptations ſmothered, as fire, burn more inwardly: And like inward (e) wounds do drown the heart with bleeding before any hurt be diſcerned. Whereas the readieſt way to put out this fire is to give it vent, and the readieſt way to cure this wound, is to draw it to an outward iſſue by confeſſion.

I know that this is a thing, which Sathan by ſuggeſting ſhame, (f) or fear (g) of danger or the like unto thee, will ſeeke to diſſwade thee from, but beleeve him not in this neither: for the ſhame, or danger be it what

**Ex his vocandi ſunt, ſi noveris, peritiores & curioſiores.——— Et ſi dici liceat ſpiritaliores.* Aug. tom. 9. p. 2. de viſitat. infirmorum, l. 2. c. 7.

(d) *In caſu neceſſitatis quilibet Chriſtianus eſt ſacerdos.* Magdeburg. Epiſt. Dedicat. præfix. centur. 7. *Et ſi defuerit ſacerdos, proximo, vel ſocio facienda eſt confeſſio* Lombard. Scot. alii in ſent. 4. diſt. 17.

(e) See M. *Boltons* inſtructons for comforting afflict-

d conſciences, p. 549. B. *Halls* pract. caſes of conſ. decad 3. ſect. 9.

(f) Many are *pudoris magis memores, quàm ſalutis*, ſaith one. *Stultorum incurata pudor malus ulcera celat.* See M. *Bolton ubi ſupra, pag.* 466.

(g) *Sua vulnera nutrit, Qui tegit, & plagam trepidat nudare medenti.* Seſul. li. 3. oper. paſchal. M. *Burton:* Melanc. pag. 242.

it will be, cannot be comparable to the least comfort that will by this meanes redound unto thy soule. Others of Gods Children in this case have tryed it, and their experience may be to thee a proofe sufficient of the truth of it.

But here I must also give thee these Caveats. I. If it be sinne that troubleth thy conscience, content not thy selfe onely with a generall acknowledgment of sinne, but descend further to particulars, yea to that very particular sinne, which above all others doth most trouble thee. I have seene some thus distressed dealing with God, and his Ministers in confession of their sinnes (h) as *Nebuchadnezzar* with his inchanters about his Dreame that he had dreamed, he told them, and desired an interpretation, but what his Dreame was he could not tell. So these confesse themselves Sinners, and cry out that they are grievous Offenders, and desire pardon, but wherein they have sinned, and what their sinnes are, they cannot, or will not tell.

(h) Dan. 2. See M. *Bolton ubi sup.* p. 209, 210.

But how can the (i) Physitian help him that saith he is not well, but will not tell him where? And how can the Physitian of the Soule comfort that sinner, which is thus Soule-sick, and will not tell what sinne it is that troubleth him? Nay perhaps though he may doe it to others, not thus di-

(i) *Si vis curari agnosce languorem.* P. Chrysolog. Serm. 30. *Absque causarii observatione, morbos nec præcavere, nec curare licet.* Fernel. Patholog. li. 7. c. 11.

diſtreſſed, by applying generall comforts to generall diſtreſſes: Yet in this caſe where there is a particular cauſe of a particular Diſtreſſe, I never heard of the particular Diſtreſs cured, without the particular cauſe firſt opened: and let me tel you mine (k) experience in this kinde. I have obſerved the diſpoſition of moſt in this miſerie to be ſuch, that except they can finde Comfort touching the very particular thing that was the occaſion of their Diſtreſſe, there is little or no eaſe brought to the Diſtreſſed.

(k) And others have found the ſame, for Mr. *Bolton* tells us of one that he knew, who concealed for 20. yeares together a temptation of Blaſphemy, by meanes of which the Devill all that time kept him in perpetuall terror, and oftentimes urged him to make himſelfe away, and from this fearfull eſtate was never freed, till he diſcovered it. *Bolton ubi ſupra*, pag. 550.

2. As I doe perſwade thee to diſcover thy particular ſinne, which is the cauſe of thy Diſtreſſe, ſo I would alſo perſwade thee to diſcover with it (as neere as thou canſt) all the circumſtances whereby Sathan ſeeketh to aggravate it unto thy conſcience. For ſometime Sathan frameth his Diſtreſſes not ſo much from the ſinne it ſelfe, that is committed, as from the circumſtances of it, attending it in the committing, uſing thoſe as tenter-hookes to ſtretch it by, to the utmoſt rack of aggravation. And therefore the ſafeſt courſe here, and that, that is likely ſooneſt to finde eaſe, is to diſcover

even theſe circumſtances too. To the Phyſitian thou wilt diſcover even thy moſt ſhamefull Diſeaſes, the fruits of thy filthieſt wickedneſſe; and in caſe thou ſhouldeſt here conceale but one circumſtance, it may coſt thee thy life: ſurely ſo thou muſt doe here too, or thou muſt looke for the like iſſue. Let me here alſo tell thee, what I have knowne: I have known in this kinde many circumſtances diſcovered, and yet one circumſtance undiſcovered (on which Satan hath eſpecially wrought) to have kept the Conſcience ſtill on the rack.

3. And laſtly, as in this kinde thou muſt take heede, and beware of Spirituall guile in hiding ought; ſo of the ſame Spirituall guile too, in relating ought for a (l) cauſe of thy trouble, which is not: For, herein thou wilt give Satan a greater advantage againſt thee, then before he had, and thou thy ſelf wilt be as farre to ſeek of Comfort, and Eaſe, as ever thou wert, notwithſtanding this thy Confeſſion. Nay, many times ſuch deceitfull dealing with our Spirituall Phyſitian, makes him apply a cleane contrary Salve to our Soare, which will put us to farther Smart for the preſent, and to greater Anguiſh too afterwards, as oftentimes we have ſeen it proved. And therefore when thou doſt thus diſcover thy minde, be as carefull to avoid Colluſion, and Deceit, as Reſervation.

(l) *Medicus quando ægritudinem diſcutit, ſi curet quod per aliquam cauſam factum eſt, & ipſam cauſam per quam factū eſt non curet, ad tempus videtur mederi, ſed cauſa manente morbus repetitur.* Aug. in Joh. 25

SECT.

Sect. II.

THe ſecond ſort of things which the Child of God is to doe in this time of ſpirituall Diſtreſſe, reſpects his God. And they are two: the firſt is to Pray unto him, and the ſecond is to give him Thankes.

Thouching Prayer, this advice I give thee. 1. (Becauſe they that are thus Diſtreſſed, commonly complain that they cannot Pray.) I would have thee alwayes to remember, that thou doe pray as thou canſt, though not as thou wouldſt, or ſhouldſt: for better is (*a*) weak performance in this kind, then whole Omiſſion; and ſafer it is to pray weakly, then not to pray at all. For if we pray as we are able, we have this comfort. 1. That Gods Spirit (*b*) within us will *help our infirmities*, and make us pray (though) acceptably, though (to our ſeeming) we pray uneffectually: it being a priviledge belonging unto God, to know the meaning of his Spirit, praying in us, when we know it not our ſelves. And 2. That our prayers, though in themſelves; and as they come from us, be never ſo unperfect, yet before they come unto God, they are made perfect (d) *by Jeſus Chriſt*: It being a part of his Advocation to propitiate as well for our

(*a*) Dr. *Sclatter*, Mr. *Schudder*, and others.

(*b*) Rom. 8. 26, 27.

(*c*) *Etiam ſolis vagitibus infans matrem commovet ad miſericordiam.* Macar. hom. 31 *Videmus vulgò parentes magis delectari balbutienti infantiâ infantium quàm univerſa eloquentia hominũ eloquentiſſimorum.* Rolloc. in Johan. cap. 4.

(*d*) Rev 8. 3. 4.

our weakneſſes, and imperfections in Prayer, as for any other of our Sinnes, whereof we ſtand guilty in the ſight of God.

Againe, (becauſe ſuch diſtreſſed Soules doe moſt commonly more diſtaſte the Form of Prayer, then the Action of Praying, as not enduring any long, or ſet Forme of Prayer to be made, either by themſelves, or others in this time of their Diſtreſſe) therefore my ſecond advice is this. If the caſe ſtand thus with thee, have a care that thou be the more frequent in ſhorter, and Sententiary * ejaculations, and Expreſſions of thy minde unto God, ſuch as was that of the *Publican, O God be mercifull unto me a ſinner:* That in the Lords Prayer, *Lord lead me not into temptation,* or the like, according as the preſent ſenſe of thy want, doth teach thee, and enforce thee to pray. For ſuch Prayers as theſe are, ariſing (as moſt commonly they doe) out of the ſenſe of our preſent wants, do paſſe from us with greateſt ardency of Affection, and therefore cannot but finde ſooneſt audience with God for our preſent ſupply: his Word aſſuring us, That *the Prayer of a Righteous man ſhall much prevaile with him,* where it is *Fervent.*

* For which ſee the ſick Souls Ejaculations hereafter ſet down.

Luke 18. 13.

James 5. 16.

But here remember two Rules. 1. I all thy Prayers for Eaſe, and Deliverance refe

referre all to the *good will and pleaſure of God*, to be granted, or denied, as will ſtand beſt with his Glory, and the Good, and Salvation of thy Soul. 2. Have a care that thou do not limit, and preſcribe God, the time, or meanes of thy Deliverance, but leave that wholly to the diſpoſing of his wiſe Providence, who knoweth better then thou doeſt, when, and how to give thee Eaſe, Comfort, and Deliverance. Mat. 26. 39.

The other thing, reſpecting thy God, which thou art to performe, is to give him Thankes. And touching that, this is alſo mine advice. If thou receive never ſo little Eaſe, Releaſe, or Comfort, give thankes unto God for that, and this will be a means that in Gods good time thou ſhalt finde more: For he hath promiſed in his Word, *That to him that hath*, and uſeth what he hath, to the Glory of God that gave it, there *ſhall be more given, and he ſhall have it in abundance*. * *Gratiarum actio eſt ad plus dandum invitatio.* Ambroſ. Mat. 25. 29.

Sect. III.

THe third ſort of things which Gods Child is to doe in this time of Spirituall Diſtreſſe, reſpects his Spirituall enemy, Satan. And they are two.

The firſt is, that he have a care to withſtand his Temptations when they are firſt ſug-

ſuggeſted. And touching this, this is mine advice. That whenſoever Satan doth ſuggeſt unto thee any wicked Temptation: as to *Blaſpheme God*, for the preſent ſmart which thou feeleſt under his viſiting hand, which was *Jobs* Temptation. Or that thou art *wholly caſt out of his ſight*, becauſe he thus grievouſly afflicteth thee: which was *Jonah* his Temptation. Or that *it is in vaine to ſerve God*, conſidering he ſo *puniſheth* thoſe that ſerve him, *and letteth the Wicked go free*: which was *Davids* Temptation, or the like: Let it be thy care to withſtand them, (if poſſibly thou canſt) at the * firſt ſuggeſtion, for ſo thou ſhalt be ſure to be ridde of Satan for the preſent, it being his property cowardly to flie from, where he findes he is *reſiſted*: and ſhall free thy Soule from a great deal of Trouble and Miſery; in which, ſuch Temptations uſually implunge thoſe that give any way unto them without reſiſtance.

Job 2. 9.

Jonah 2. 4.

Pſal. 73. 13.

* See D. *Tailor* in Matth. 4. 1. p. 35. & 372. M. *Downames* Warfare, part 4. p. 355. 357. &c. Jam. 4. 7. Mat. 4. 10, 11.

The other thing, reſpecting Satan thy Spirituall enemy, which I would alſo have thee to performe, is this, to have a care, that after one Temptation is ended, thou expect, and prepare for *a new aſſault, uſing the time of Satans Intermiſſion, as a breathing time to recover ſtrength againſt the next Encounter. For as Souldiers beſieged, after they have ſuſtained one aſſault, and given

* *Sola hic ſecuritas eſt, nunquã eſſe ſecurũ.* Rob. Groſthead, Epiſt. 65.

given their Enemies the Repulſe, doe not ſecurely give themſelves to idleneſſe, and ſleep, but prepare all things ready againſt the next Conflict, mending the Breaches, and repairing thoſe places, which in the time of Fight they found to be moſt weak *. So when thou haſt withſtood ſome of Satans Temptations, and given him the Repulſe, thou art not to give thy ſelf to reſt, ſleeping in ſecurity, as though thine Enemy were wholly overcome *: But rather, in the Intermiſſion of this Spirituall Conflict, thou art to prepare thy ſelfe againſt the next aſſault, uſing all meanes to confirme thy ſtrength, where thou diſcernedſt in the time of Fight, that thou wert moſt weake, and more ſtrongly to Arme thy ſelf againſt thoſe Temptations which thou foundeſt moſt forcible, and powerfull to prevaile againſt thee.

* See D. *Sclater* in 1 Theſ. 3. pag. 218. B. *Lakes* Serm. part 1. pa. 248. *Nunquam bella bonis, nunquam diſſidia ceſſant.* Proſp. in Epig.

* See Mat. 4. 3, 5, 8, &c. & Luk. 4. 13.

SECT. IV.

THe fourth and laſt thing which the Child of God is to doe in this time of Spirituall Diſtreſſe, reſpecteth the Godly, his Fellow-brethren in Chriſt, who formerly have been thus Diſtreſſed, but are now (through Gods mercy) Delivered. And that is, to confer with them, or with others

others about them, the better to lea
what God hath done for their Soules; th
ſo, he taking the like Courſes that th
have done, may expect the like mercy fro
God towards his Soul.

And touching this, this is mine advic
1. That thou doe conferre with ſuch,
often as thou canſt, that can Experime
tally relate unto thee, what God in th
kinde hath done for their Soules, or c
ſhew thee what God hath done for othe
in like caſe. For, hearing them relate t
deep Diſtreſſes wherein they have been, a
Gods wonderfull mercy towards the
in their Deliverance; it will both enco
rage thee to beare with more patienc
thy preſent Trouble, and with greater aſſ
rance of Comfort, to waite for Gods a
pointed time of thy Deliverance her
after.

(a) *Anima, quæ amat, aſcendit frequenter, & currit familiariter per plateas cœleſtis Hieruſalem, viſitando Patriarchas, & Prophetas, ſalutando Apoſtolos, admirando exercitus Martyrii*, &c. Aug. to. 9. p. 2. pag. 1003.

And ſecondly, if thou ſhouldſt meet wi
no ſuch living precedents of Gods favo
vouchſafed in this kinde, I would then a
viſe thee to peruſe the (*a*) Monuments
the Dead, and to call to minde the E
amples of (*b*) *Job*, (c) *David*, (d) *Hem*
and the like Saints of God Regiſtred
Scripture of purpoſe for the Confirmatio
and encreaſe of thy (*e*) Patience, Comfo
and Hope, evermore remembring, th
though they were implunged in far deep
Diſtreſ

(b) See *Job* 13. 24, 26. & 19. 11. & 30. 21.

(c) Pſal. 38. 4, 8. & 77. 7. & 8. &c. Pſal. 51. 11.

(d) Pſal. 88. *per totum.*

(e) Rom. 15. 4

Diſtreſſes, then thou art, or canſt be, yet they found an happy Iſſue in the end *(f)* to Gods Glory, and their own Souls unſpeakable Comfort. (f) Jam. 5. 10,11.

And thereby aſſure thy ſelf, that thou ſhalt have the like happy Iſſue of all thy trouble, if thou doſt continue in their Holy practice of Patience, and repoſed Truſt in God. For Gods dealing with his Children in this kinde, is *(g)* Exemplary, he ſhewing in one, what all in like caſe may on like Conditions expect. And thus have we ſeen what the Child of God is to doe in this time of Spirituall Diſtreſs. (g) 1 Tim. i. 16

SECT. V.

THe other things reſpecting practice, wherein the child of God at this time eedeth adviſe, are ſuch things, as he is to ave undone. And thoſe are eſpecially two. The Firſt is, that he doe not muſe, and editate on his preſent Miſeries, or recall to inde thoſe that are paſt, or through are anticipate thoſe that are to come.

And the Second is, that he doe not reaon, and diſpute with Sathan in his private oughts, or otherwaies.

Unto both which (we finde by experince) that the child of God is too too much

much ſubject at this time: And that many of them for want of a godly care, and Chriſtian endeavour to withſtand them, have beene driven by meanes of them to feareful extremities. Now that thou mayeſt the better take heede of them, and learne to prevent them, I give thee this adviſe.

Firſt, touching muſing, and meditating the better to avoid that, I would have thee carefully to ſhun Solitarineſs, and Idleneſſe, which are the (*h*) Parents commonly, or the Nurſes of ſuch muſing thoughts.

(h) *Nemo eſt ex imprudentibus qui relinqui ſibi debeat: tunc mala conſilia agitant, tunc aut aliis aut ipſis, futura pericula ſtruunt, &c.* Senec. Epiſt. 10. *Nihil agendi diſcunt homines malè agere.* Cato. *Non eſt aliqua cogitatio, tam turpis, abominabilis, mala, & execranda, quam non inveniat otioſitas, &c.* Gerſon de modo habendi, ſe contra mal. immiſc.

As for Solitarineſſe, the beſt way to avoid that, is to keepe thy ſelfe alwaies in the company of God, or good Men.

Thou art in Gods company then moſt eſpecially, when either God talkes to thee or thou to God. And this is done by two Exerciſes eſpecially, by Prayer, and by Reading the Bible, or ſome other good Books. For by Prayer thou ſpeakeſt unto God, and by Reading theſe Books God ſpeaketh unto thee. So that which ſoever of them thou doeſt performe, and in performing of it doeſt intend, and minde what thou art about, thou maiſt truly ſay of thy ſelfe ſometimes that Romane (*i*) Captaine di-

(i) *Nunquam minùs ſolus, quã cum ſolus.* Scipio in Cicer. Offic. li. 3.

of himſelfe, * *Thou being alone, thou art not alone, for thou haſt God to beare thee Company.* The *company of good* men, is alſo a very good meanes to avoide *ſolitarineſſe.* I ſay of good men, for if they be not good, I meane ſuch as feare God, and are able by their gracious words, or godly deeds to doe thee good, thou wert better be alone, then be in their company.

* *Nunquam minùs ſolus, quàm cum ſolus.* Scipio in Cicer. Offic. lib. 3

And here I would adviſe thee to ſhun the company of *foure ſorts of People* eſpecially: which in this caſe, are likely to prove more dangerous unto thee, then Solitarineſſe would be.

The firſt are men *notoriouſly Wicked,* who would perſwade thee to laugh theſe thy ſorrowes out of countenance, by joyning with them in mirth, that is either immoderate, or immodeſt, or to drowne thy griefe by exceſſive drinking, † or the like. For the beſt good that theſe can doe thee, is but to procure thee a ſeeming *Truce*, no ſound *Peace:* Their beſt comforts proving but as Water caſt on the Smiths Fire, which maketh for the preſent an abatement of the flame, but in the iſſue we ſee it is a meanes to increaſe both the flame, and the heate too; the return of the trouble, and diſquietneſſe, paying the intereſt of the former deferring with more then once multiplied uſe.

† See Maſter *Hierons* Works, in fol. vol. 1. *pag.* 159. Mr. *Greenham* in his Sermon of Repentance. Mr. *Dike* of Repent. *cap.* 3. Mr. *Marbury* in his Sermon upon *Pſal.* 32.

The second, are men *notorionsly Ignoran* who at such times come more of custom to see, then of Conscience to say any thing that may be for thy Comfort: or if they chance to say ought tending that way, it many times proves (through their want o Spirituall wisdome and Christian experi ence in businesses of this Nature) mor hurtfull, then helpfull to those to whom they speake it.

See Mr. *Down.* Warfare, *part* 3 *lib.* 2. *chap.* 32. *Sect.* 3.

The third, are men *extreamly Rigid*, an too too tart, and harsh in their beha viour and carriage towards Gods afflicte ones. For these are more likely to ga thy *new skinned wounds*, and to mak thy Soares of sorrow almost healed, t *to bleed afresh*; then by the *balsame* Comfort, and discreet counsell, to giv unto thee (the grieved patient) any re freshing.

And the fourth, and last, are those wh being in the contrary extreame are *too sorrowfull, and over passionate*, for the will* weep over thy Wounds, instead curing them, and by their Sorrow redou thine: thou thinking that they see, a are grieved for more, then thou seest in, a by thy selfe.

* See Master *Downam, ubi supra.*

The other meanes to prevent such M sing, and Meditation in time of Spiritu Distresse, is *to avoid Idlenesse*: for t

* *Idle mans Head* is the *Devils Shop*, wherein he is never more at work, then when we are Idle: Idleneſſe laying a man open to all helliſh Snares and temptations; and making the heart, like *unmanured ground*, fit for nothing but the wildeſt, and rankeſt *weedes* of Sinne; like *ſtanding Pooles* naturally prepared, and pregnant to breed, and feed the Vermine of vileſt thoughts, and unnaturall Filth: yea, like *thorow-fares* for Satans moſt hideous, and horrible injections to wander, and walk up and down in, without reſtraint, or remedy.

And the better to avoid this too, I would advise thee to take this courſe: 1. What time thou haſt to ſpare from thy formerly preſcribed exerciſes of Religion and Pietty †: which are *Prayer unto God, reading of Gods Word, Godly Conference*, and the like: I would have thee *carefully, and conſcionably to imploy thy ſelf in the honeſt workes and labours of thy particular Calling.* For thoſe conſcionably followed, as they are good to free the minde from preſent evill thoughts, ſo they have ſeldom gone without * bleſſing from God for the further comfort of thoſe that have followed them.

But yet † *exceſſive and unremitted labour*, hath proved to ſome in this caſe as hurt-

* Vide *Cornel. à lap.* in *Pauli* Epiſt. p. 725. Col. 1. &c. *B.B. King.* on *Jon.* p. 433. *Eccleſ.* 33. 28. Idleneſs teacheth much evill, Græc. *πᾶσαν κακίαν.* See Dr. *Saunderſ.* Sermon on 1 *Cor.* 7. 24. pag. 411. Maſter *Burtons* Melancholly. *pag.* 73. 74.

† *Res age, tutus eris. Ovid. de remed. Amor.* See Dr. *Saunderſon, ubi ſupra. Semper boni aliquid operis facito ut Diabolus te, ſemper inveniat occupatum.* Hieron. ad Ruſticum. Tom. 1 Epiſt. 4.

* See *Luk.* 2. 8.

† See M. *Downams* Warfare, *part.* 3 *l.* 2. *c.* 32. *Sect.* 4. *In ludi defectu poteſt eſſe peccatum.* See M. *Gataker* of Lots, *pag.* 188. M. *Burtons* Melancholly. *pag.* 73.

full as *Idleneſſe*; and therefore to prevent the like inconvenience in thee, my ſecond adviſe to thee is this. That as thou doſt ſpend the chief part of thy time in taking paines, and in performing the duties of piety, and of thy calling, the better to put out of thy minde ſuch falſe apprehenſions, and idle conceits: ſo thou wouldſt alſo allot ſome ſhare thereof for thy *Recreation*, and refreſhment. But here take heed of four things.

1. That the recreation which thou uſeſt be not * *unlawfull*, or at leaſt of *ill report* amongſt the Children of God, and ſuch as fear him. For this will be ſo far from refreſhing thee, and giving thee comfort that it will rather put a new whip into Satans hand for the further laſhing of thy already-wounded Soul, as ſome of God's Children in this caſe can tell thee out of their miſerable, and much to be pitied experience.

2. Take heed that the recreation which thou uſeſt, be ſuch a one, as in the time of recreating thy ſelf therewith, may exerciſe and keep thy *minde imployed*, as well (if not more) then thy *Body*; thoſe being the beſt † Recreations at this time, that doe *wholly* take up the mind, and keep it from worldly thoughts; ſuch as is *playing at Cheſſe*, which I have therefore judged ever beſt, and moſt

* That is neither forbidden by the Lawyer, as againſt the Statutes: nor by the Phyſitian, as againſt Health: nor by the Divine, as againſt Conſcience. Maſter *Fullers* holy State. *pag.* 183. See M. *Gataker* of Lots. *pag.* 94. *&c.* 189. *&c* Mr. *Fenner* of Recreat. Rules ſpeciall *Sect.* 1.

† See Maſter *Burtons* Melancholy. *p* 230

con

conducible to this preſent eſtate: but herein *let every man be fully perſwaded in his owne minde,* †as the Apoſtle exhorteth in like caſes. † Rom. 14. 5.

3. Take heed that thou doe not uſe this recreation, more *like a Work of thy* * *ordinary Calling*, then like a *Recreation:* my meaning is, that thou doe not ſuffer it to take up thy moſt, and beſt houres; for the Devil, that ſubtle Adverſary of thine, is like enough to draw thee, thus (if thou wilt be drawn) from one extreame to another. * See Maſter *Gataker* of Lots. *pag.* 229.

4. And laſtly, I would have thee eſpecially to take heed that thou doe not uſe ſuch recreations *too much* at the *firſt* †*approaching* of this thy felt *affliction:* for by ſo doing thou wilt be kept from applying it to thine Heart, and from making that Holy, and Sanctified uſe of it for the furthering of thy Repentance and Mortification, which otherwayes thou wouldſt, and oughteſt to make. And therefore in the firſt place alwayes remember to give way unto *Godly* * *ſorrow* for ſinne, which is the cauſe of this thy preſent affliction, and uſe this Croſſe as a *Hammer* to drive Repentance the more deeply into thine Heart: and when that is done, then ſpare not to refreſh thy mind with ſuch recreations, which otherwayes would be tyred with the waight, & continu- † See Mr. *Dow.* Warfare. *part* 3 *l.* 2. *c.* 3 2. *Sect.* 4. * *Dolor melancholicus converti debet in dolorem qui eſt ſecundum Deum.* Alſted. Theolog. Caſuum. cap. 5.

ance of this thy felt Calamity, But yet ſo, as that neither firſt, nor laſt, theſe thy recreations may leſſen thy godly ſorrow for Sin, which is alwayes too little, and farre ſhort of that it ſhould be: but onely mitigate thy grief for thy preſent miſery, which too too often is exceſſive, and immoderate: For as the *Salve* being rightly applyed to the *Soare* doth heal, and cure it; ſo this medicine of lawfull *Recreation*, if it be well applyed to that ſorrow which is occaſioned by this thine Affliction, will doe thee much good, and help to recover thy *Spirituall health*: whereas otherwayes, if it be miſapplied unto thy ſorrow for Sinne, which is a ſaving Grace, and one of the ſoundeſt parts of a true Chriſtian, it will be like a plaiſter laid upon the whole Skin, which many times doth raiſe a Bliſter where there was none, and putteth the Patient to a new and a needleſſe paine:

SECT. VI.

SEcondly, touching *Reaſoning and* * *Diſputing with Satan*, which was the latter of thoſe two things, that the Chriſtian Soul, and dear Child of God was to leave undone in the time of ſpirituall Diſtreſſe: I give thee this adviſe.

That

* *Affectavit quandoque, Diabolus veritatem defendendo concutere.* Tert.

That (whenſoever * Satan doth lay any ſin to thy charge which thou haſt committed, or doth further tempt thee unto any ſin which he would have thee to commit) thou do not ſtand † reaſoning and diſputing the caſe with him in thy private thoughts, or otherwayes, (for this is that that he deſireth) but rather, 1. Repell him, and his ſuggeſtions with vehement deteſtation and diſdaine, as Chriſt did, ſaying, *Avoid Satan, Mat.* 4. 10. Or 2. as *Hezekiah* did ſpread that blaſphemous Letter, *Eſay* 37. 15. *before the Lord*, ſo doe thou lay open before the Lord his Helliſh ſuggeſtions, and with him *cry mightily unto God*, ver. 16, 17. &c. that he would ſtop the mouth of this railing *Rabſhakeh* of Hell, or give thee ſupport againſt him, and his accuſations. Or laſtly, put him over to *Jeſus Chriſt* thy Saviour, who hath taken upon him to be not onely thy *Redeemer*, and thy *Mediatour*, and *Interceſſour* unto God his Father, but alſo to be thine * *Advocate* to plead thy cauſe, and to anſwer † all ſuites commenced againſt thee, both by Gods Juſtice, and the hand-writing of the Law, and alſo by Satan, and all his Helliſh inſtruments. Nay, he is not onely thine Advocate, but thine * *Husband* too, and as thine Husband he both muſt, and will defend thee in all juſt Actions brought againſt thee, either by Satan, thine owne

* There be both temptations to ſinne, and temptations for ſinne.

† See Maſter *Boltons* Inſtruct. for comforting afflicted Conſcien. p. 545, & 546. Gerſon. *de modo hab. contr. mal. immiſſ.*

* Epiſt. *Johh*, c. 2. ver. 1.

†Rom. 8. 33. 34 See M. *Burtons* Melancholly. *pag.* 551.

* Eſai. 54. 5. Jer. 31. 32. See *Dyke* on *Johh* 3. 29.

Conſcience, or any other. For the Husband ſtandeth anſwerable for the Wife: & it is an idle plea in the Law *, to lay the Action againſt the Wife, the Husband being alive. And therefore in all accuſations of Conſcience, when Satan ſhall drag thee before Gods Tribunall, and lay thy ſins to thy charge; let this be thine anſwer. Away Satan, never ſtand thus accuſing, or pleading againſt me, I am but the Wife, goe to mine Husband, he ſhall, nay, he hath already anſwered the Law for me to the full.

* *Uxori lis non intenditur.*

And thus haſt thou Direction for that which thou art to *practiſe* in this time of *ſpiritnall Diſtreſſe*. That which followeth, is for the Direction of thy *knowledge*.

JOHN 13. 17.

If ye know theſe things, bleſſed are ye if ye doe them.

THE

The Sick Soules Guide.

THE SECOND PART,

Containing Directions for the Knowledge *of Gods Child in the time of* Spirituall Distresse.

THE INTRODUCTION.

THE other thing for which the Child of God needeth Direction in this time of Spirituall Distresse, is his *Knowledge.*

And touching that, I give thee this advise, whosoever thou art, that art thus Distressed. 1. *That thou labour to know those things which may help to encrease thy patience.* And 2. *That thou labour to know those things which may help to further thy comfort.*

SECT. I.

IT will help much to the increasing of thy *patience*: if thou wilt but know, and take notice of the particulars which here follow.

1. That

* Eſai. 45. 7. Amos 3. 6. 1 Sam. 2. 5, 6. Ruth 1. 20, 21. Hoſ. 6. 1. See Micah 6. 9.

1. That *God* is the * *Author of thy Di-ſtreſſe*, whoſe *almighty power* is guided by *moſt wiſe providence*, and tempered with *fatherly love*; and therefore in afflicting thee thus, can intend nothing but what ſhall be for his glory, and for thine unſpeakable good in the end. And that this hath been an excellent meanes, and help to beget patience in Gods afflicted ones, the Scripture doe plentifully ſhew us.

* Levit. 10. 3. † Pſal. 39. 9. * Eſai. 38. 13. † 1 Sam. 3. 18. *Job 1. 21. 22.

The conſideration of this made * *Aaron to hold his peace*, † *David* to be *dumbe, and not once to open his mouth*: And the like we read of * *Hezekiah*, † *Eli*, * *Job*, and others of Gods Saints mentioned in the Scriptures.

† See M. *Dow.* Warfare. *part.* 3 *l.* 2. *c.* 6. *Sect.* 3.

Nay not onely *Scripture*, but even *Nature* too, doth teach us this truth, for what beaſt doe we ſee, or know, though never ſo Savage in himſelfe, or fierce toward others, which will not take Blowes from his Keeper that tendeth him, without Snarling, or repining? And therefore thou muſt be much more brutiſh then theſe, if thou wilt not with patience take this Chaſtiſement at the hand of thy God, who doth more then feede thee, even give thee whatſoever thou art, or haſt, and (as if all this were too little) hath promiſed to give thee more, even eternall happineſſe hereafter.

SEC

Sect. II.

SEcondly, it will much helpe to the *increaſe of thy patience*, if thou wilt but conſider, that *thy ſinnes* * *have deſerved this, and a great deale more at the hands of God*; Yea *Hell fire* it ſelfe, if God ſhould have dealt with thee in his juſtice. For if every † *Malefactour* quietly, and patiently ſuffereth his leſſer puniſhments, as ſuppoſe *whipping*, or the like, when he knoweth he hath deſerved *hanging*, and thankfully acknowledgeth the mercy of the Judge therein: Then how much more patiently, and thankfully ſhouldeſt thou endure this thy *light, and momentany affliction*, ſeeing that God by this freeth thee from *everlaſting torments*? For *when thou art thus judged* (ſaith * Saint *Paul*) *thou art chaſtened of the Lord, that thou maiſt not be condemned with the world.*

* *Si deus peccata reſpiciat, & iniquitatis merita, nullum eſt adeò ingens ſupplicium quo non meritò affligamur omnes, quotquot originem noſtram ex Adamo ducimus.* Brent, in John c. 9.

† See M. *Down.* Warfare *part* 3. *l.* 2. *c.* 18. *Sect.* 12.

* 1 Cor. 11, 32.

Sect. III.

THirdly, it will much helpe to the *increaſe of thy patience*, if thou wilt but conſider, † *that others of Gods Children, as deare unto him as thy ſelfe, have endured the like affliction before thee, and that others after thee muſt endure the like too*: It being a thing

† *Nec enim fortuna querenda Sola tua eſt; ſimiles alterius reſpice caſus, Mitius iſta feres.* Ovid: Metamorphoſ. l. 15.

† Heb. 12. 8.

thing incident to all that are † *Sonnes*, and not *Baſtards* in Gods account, in one degree, or other, firſt, or laſt to be thus afflicted. Now how can that * burthen but be eaſie to *one*, which is carried by *all*? If thou hadſt gone alone in an uncouth way which had not beene beaten, and tracked by others of thy godly Brethren, thou hadſt had ſome cauſe of complaint, and mightſt have beene diſmayed in the paſſage: But there being in it the prints of ſo many footſteps of Gods deareſt Children, which have gone before thee, and thou having ſo many to accompany thee now, and to follow thee hereafter, why ſhould it be ſo tedious, ſo irkſome unto thee to goe in that way?

* *Onus eſt levius quod ab omnibus portatur.* See M. *Down.* Warfare *part* 3. *l.* 2. *c.* 29. *ſect.* 10 Mr. *Burgis* his Chain of Graces. *pag.* 147.

† *Patienter ab uno ſuſtinendum quod multis accidit.* Bern. de modo vivendi cap. 42.

Sect. IV.

BUt, Fourthly, it will much more help to *increaſe thy patience*, if thou wilt but conſider, *that* * *others of Gods Saints, have endured not onely the like, but a farre greater meaſure of affliction in this kinde, then thou haſt endured:* As † *Job*, * *David*, and ſuch other Saints of God. I confeſſe it is a fault too generall, and common for men in this caſe, falſely to complaine, that their burthen of affliction is heavier then other men

* See Maſter *Boltons* inſtruct. *ubi ſupra* pag. 527.

† Job 6. 4. & 9. 17, 18. & 13. 24. 26. & 16. 9. & 19. 11.

* Pſal. 6. 3. 6. & 38. 2, 3. & 88. 7. 14, 15, 16. & 77. 7, 8, 9, 10.

But I make no queſtion, but if † all the faithfull, that either are, or have beene thus afflicted, ſhould agree together to caſt all their Croſſes, and miſeries in this kinde into one common heap, to the end that there might out of the whole be an equall part ſhared to every one; that the moſt of thoſe who came thither whining, and complaining, would rather take again their owne burthen which they brought, and goe their way, then yeeld to have a ſhare in that proportionable diviſion; and that thou amongſt the reſt wouldſt be one.

† See Maſter *Downam*, ubi ſupra. *Babing. in orat. Domin.* in fol. pag. 130. *Burtons* Melanchol. p. 255.

SECT. V.

FIfthly, it will much helpe to the *increaſe of thy patience*, if thou wilt but conſider *what thy Saviour* * *Chriſt hath endured in this kind for thee.* His *bodily* paines were many, and great, but they were nothing in compariſon of thoſe which his *Soule* endured. Neither man, nor Angell can conceive the taking, in which that heart was, which without all outward violence, meerely out of the extremity of his owne paſſion did ſend forth, through his fleſh, and skinne, not ſome faint dew, but † *ſweat like drops of blond trickling downe to the ground.* Onely this much we doe beleive, * that what

* *Vide Chamier. Panſtrat.* Tom. 2. l. 5. c. 12, & 13. M. *Leeches* Sermon on *Heb.* 12. 4. pag. 20. Biſhop *Lakes* Sermons: *part* 2 *pag.* 145.

† Luk. 22. 44. ὡσεὶ θρόμβοι αἵματος.

* Biſhop *Hall* in his paſſion Sermon.

what the *infinite* ſins, of almoſt *infinite* men committed againſt an *infinite* Majeſty, deſerved in *infinite continuance*, all that he in the *ſhort time* of this his *agony*, and paſſion ſuſtained in his Soule for us.

And if Chriſt have endured ſo much for thee, * why ſhouldeſt thou thinke it much to endure ſo little for him, ſo little for thine own ſinnes, which made him endure ſo much, that was without ſinne? † A Patient cannot have a ſtronger reaſon to move him to take a loathed, and ſuſpected potion, then to ſee his Phyſitian before him content not onely to taſt the medicine, but to drink a much ſtronger draught of the ſame kind in a double quantity: So there cannot be a more effectuall * motive to perſwade thee to drinke of this bitter Cup of Chriſt, then to conſider that he himſelf hath not onely begun to thee in the ſame Cup, but hath drunke a far greater draught then he expecteth thou ſhouldeſt pledge him, even the very dregges thereof unto the bottome.

* *Parva tolerabimus ſi recordemur quid biberit ad patibulum, qui nos invitat ad cœlum.* Caſſian. ſuper Pſalmos.

† *Prior bibit medicus ſanus, ut bibere non dubitaret ægrotus.* Auguſt. Serm. 18. in Mat. & in Pſal. 48.

* *Cur ita aſperum creditur ut à Deo homo tolleret flagella pro malis, ſi tanta Deus ab hominibus pertulit mala pro bonis?* Greg. paſtor part. 1. c. 13.

SECT. VI.

SIxtly, it cannot but much help to the *increaſe of thy patience*, if thou wilt conſider *the ends*, for which God doth

ercise thee under this affliction: which (as farre as we may conjecture) is one of these three, either *for the chaſtiſment of ſinne paſt*: or *for the triall of Grace preſent*: or *for the preventing of ſinne to come*. For which end ſoever it is, it cannot be but for thine unſpeakeable good.

† *Vel ad demonſtrationem debitæ miſeriæ, vel ad emendationem labilis vitæ, vel ad exercitationem neceſſariæ patientiæ temporaliter hominem detinet pœna.* Aug. in Joh.

Suppoſe it be for the firſt end, *for the chaſtiſement of ſome ſinne paſt*, and how can the conſideration of this but make thee patient? When thou haſt in thy Body a wound, or deep feſtered Soare, thou wilt voluntarily ſend for thy Chirurgion, and yeeld thy ſelfe into his hands, to be uſed at his diſcretion for the curing of thy Body: yea thou canſt be content, that he ſhall not onely apply *healing Plaiſters*, but *tormenting* * *Corasives*, and that he ſhould ſearch the Soare to the bottome, launce, and ſeare it, yea and cut off a Member too, rather then the whole Body ſhould be by that meanes endangered: and fearing leſt thou ſhouldſt not have courage, and ſtrength enough to endure theſe torments, thou wilt be content to be bound, that ſo thou maiſt not by ſtriving, and ſtrugling hinder him in his Courſes. And therefore if in uncertaine hope to recover the health of thy Body which can laſt but for a moment, and is ready preſently after curing by relapſe to fall againe into his old griefe, or by ſome new accident

* Ἰατρὸν καὶ καίοντα καὶ τέμνοντα δαιμάζομεν. *Medicum etiam urentem & ſecantem diligimus.* Chryſ. in Pſal. 148.

accident into a worſe: thou art content to endure † all theſe miſeries at the appointment of a mortall man, who often is unfaithfull, ſeeking more his owne gaine then thy health; and often unskilfull, neither truly knowing the nature of thine infirmity, nor the meanes how to cure it. How much more then ſhouldeſt thou with all alacrity, and cheerfulneſſe endure thy preſent affliction, ſeeing it is uſed as Medicine, and Salve by thy heavenly Chirurgion for the curing of a moſt dangerous Soar in thy Soul, to wit, thy ſin, which would bring thee in the end unto everlaſting death? Eſpecially ſeeing thou art aſſured that he wil by this means recover thee unto a perfect, and never decaying health, as being one that is moſt faithfull, and carefull over thee, and in his wiſdome, and skill infinite, and all-ſufficient for the effecting of the cure; ſay therefore here with that good Father *, *O Lord here lance me, here ſave me, that thou wilt be pleaſed hereafter to cure me.*

† *Videte fratres mei in iſtis languoribus corporis, quanta homines tolerent, ut paucos dies victuri moriantur, & hos paucos dies incertos, &c.* Auguſt. Enarrat. in Pſal. 102.

* *Domine hîc ure, hîc ſcca, ut in poſterum ſanes.*

Secondly, ſuppoſe it be for the ſecond end that God doth thus afflict thee, to wit, † *the triall of thy graces preſent:* and how can this but ſerve to increaſe thy patience too?

† 1 Pet. 1. 7. Deut. 8. 2. 2 Chron. 32. 31 See Maſter *Downams* Warfare. *part* 3. *pag.* 387 *&c.*

Thou art content to have thy *Gold* tryed to know the goodneſſe of it: thy *Diamond* tried

tried, to know the worth of it; thine *Armour* tryed to know the proof of it. &c. And wilt thou be angry with thy God, for that he thus trieth *thee?* ſhall not he have as much command over that which is his, as thou haſt over that which is thine? Yea, but thou wilt ſay, God knoweth me, and all that is in me already, and therefore he needeth not to make any ſuch triall.

True; but the end of Gods triall of thee at this time, is not *to better* (a) *his own knowledge of thee*, but *to make thee better known*, both to *thy ſelf*, and *others*.

As for thy ſelf, thou art ſo naturally blinded with *Pride*, and *Self-love*, that thou overweeneſt thy Graces, and good Parts, thinking that *thou art*, or *haſt that*, which thou *neither art*, nor (b) *haſt*. Or contrarywiſe thou art many times ſo dejected at the ſight of thine owne infirmities, that thou (c) thinkeſt *that thou art not*, or *haſt not that*, which indeed thou both *art*, and *haſt*. And therefore the Lord bringeth thee unto this triall, that thou maiſt come to a true eſtimate of that which is in thee: and neither *overweene*, nor *magnifie* thy Gifts, and good Parts to be thereby (d) *puffed up in pride* through a conceit of thine own excellency: nor too much *vilifie*, *and undervalue* the Gifts and Graces which thou haſt received of him, and ſo rob him of that glo-

(a) *Tentat Deus ut ſciat, id eſt ut ſcire nos faciat: non ut ſciat ipſe, quem nil latet: ſine tentatione enim, nemo ſatis probatus eſſe poteſt, ſive ſibi ipſi, ſive alii.* Auguſt. diverſis locis Operum.

(b) *Multa videntur quæ non ſunt.*

(c) *Multa ſunt quæ non videntur.*

(d) 2 Cor. 12. 7.

ry and praiſe which his due unto him

So alſo for *others*: they perhaps hereto
fore have either *overvalued*, or *undervalu*
thy vertues, and good parts, and hav
through miſ-conceit either judged the
more, and better, or leſſe, and worſer, tho
indeed they have been. And therefore, th
men may not any longer rob Gods ſubſta
tiall vertues, and ſaving graces in thee,
their due eſteeme, and deſerved comme
dation, nor too highly prize thoſe which
them thou makeſt a ſhew to have, but h
not, he is content to bring thee to the *Touc*
* Prov. 17. 3. *ſtone*, and by putting thee into this * *Fier*
furnace of tribulation to diſtinguiſh his tr
Golden gifts from the *counterfeit Copper*, an
impure Droſſe of thy naturall, and ſeemi
abilities, which otherwayes through me
ignorance would never have been diſti
guiſhed.

But it may be this is not the end neithe
for which God doth at this time humb
thee; but it is rather for the third, and l
end, which is *to* * *prevent in thee ſome ſin*
* *Quandoque ei qui peccato quovis obligatus tenetur, pie immittit Dominus amaritudines quaſdam, quæ mentem occupant homines, & expellunt pe vicioſam dilectionem peccati.* Bern. de tripl. miſericord. Job 3 16, 17. Hoſ. 2. 6, 7.
in the time to come, to which he ſeeth th
naturall propenſity too much inclining, an
into which thou art ready to fall.

Su

Suppose this: and how can this but serve to increase thy patience too? For if a valiant Souldier is willing with all cheerfulness to runne through a world of miseries, rather then he would be vanquished, and led Captive by his Enemies: and is content to bear his heavy Armour to endure hunger, thirst, heat, cold, to spend the night in watching, and the day in fighting, that he may in the end * vanquish, and put his Enemies to flight: And if the wise Patient be content not onely to suffer, but to reward his Physitian, when he goeth about by bitter Pilles, and loathsome Potions, by long Abstinence, and strict Diet to prevent diseases when they are approaching: then how much more cheerfully, and willingly shouldst thou endure the miseries of this *Spirituall Warfare* against Sinne, Satan, and the other Enemies of thy Salvation, when as they give as meanes, and helps, whereby thou art enabled to vanquish these deadly Foes, and to obtaine over them so glorious a *Victory*? And with how much more patience shouldst thou at the appointment of thy *Heavenly Physitian* take these *bitter Pilles*, and *Potions*, of inward Distresse, seeing he useth them as *Soveraigne preservatives* to keep thee safe and sound from the contagion, and poysonous infection of sinne, and from falling into those dan-

* See M. *Down*, Warfare *part* 3. *pag.* 433. *&c.*

dangerous diseases which would bring Body, and Soul to everlasting death.

SECT. VII.

SEventhly, and lastly, it cannot but much help to the *increase of thy patience*, if thou wilt but consider *what further good the thy present Affliction shall bring unto thee, it be patiently endured:* namely, *a most ex cellent, and eternall waight of* (a) *glory: th* (b) *crown of life; and everlasting* (c) *blesse neſſe* in Gods Kingdome when this life ended. Worldly men (*d*) we know are con tent to endure any labour, to hazard them selves to innumerable dangers, and to suffe many, and grievous miseries, that they ma be assured of earthly things, and yet the *strongest assurances* are but *uncertainties*, an *the best things assured* but *trifling vanitie* The Husbandman, he is content also to to and labour, and to endure much hardne in the Seed-time for the hope of a plentif Harvest afterwards, and yet his expecta on is often frustrated, and in the end hath many times but his labour for paines. The Marchant also is content compasse Sea and Land, and to run ma hard, and hazardous courses, and all get some little wealth, which he is unce tai

(*a*) 2 Cor. 4. 17.
(*b*) Jam. 1. 2.
(*c*) Job 5. 17.
(*d*) See Master *Downams* Warfare. *part.* 3. *pag.* 561.

taine whether he ſhall obtaine, or having obtained it, whether he ſhall retaine, and enjoy it one day to his comfort.

And if theſe * men can be content to endure *all theſe miſeries* for ſuch *temporary trifles*, which they are not *ſure* to obtaine, after all their paines and travell, nor to retaine them *for one day*, though they ſhould have them in poſſeſſion. Then how much more ſhouldſt thou bē content to indure this thy preſent miſery, ſeeing this gives unto thee (if thou take it patiently) moſt certaine aſſurances of ſuch riches, as being *unvaluable*, and *unconceaveable*, and are alſo out of all danger of comming by an accident, to *end*, or *loſſe*, I mean the everlaſting poſſeſſion of God himſelf, and his everlaſting Kingdome. And thus farre of thoſe things which are fitting for thee to *know* for the better *increaſe of thy patience* in the time of *Spirituall Diſtreſſe*.

* *Si tanta ſuffert anima mundana ut poſſideas unde pereat, quanta debet ſufferre ne pereat?* Auguſt. li. de patient. c. 6.

Now follow thoſe things which are fit for thee to know, *for the better furthering of thy comfort.*

And becauſe Gods Children thus diſtreſſed ſeldome finde any eaſe, or comfort, till their owne very particular Diſtreſſe be touched, and they be comforted in reſpect of that: therefore for the better furthering of thy comfort in this kind, I will here

set down the *particular Distresses*, which (out of mine own experience) I have found, and (out of other mens observation) I have learned, to be the most usuall Distresses of Gods Children at this time; together with the *particular Comforts*, that may serve to comfort them in respect of any such particular Distresses, applying every one of them to thee in particular, that so whatsoever thy Distresse may be, thou mayest find comfort accordingly.

Sect. VIII.

TOuching these then, this I would have thee to know: That there are *three sorts of Distresses*, which above all others doe most perplex, and trouble the mindes and Consciences of Gods Children exercised in this Spirituall conflict.

The *first* are such as respect *the time past*; the *second* are such as respect *the time present*; and the *third* are such as respect *the time to come*.

Those that respect the *time past*, are either such as are occasioned by former Distresses; or such as are occasioned by former Sinnes.

The former Distresses which occasion *present* Distresse to the Children of God, are

are either *ſuch as they have eſcaped,* or *ſuch as they have endured.*

SECT. IX.

The Diſtreſſe.

TOuching the former, the Diſtreſſe is this. I have ever heretofore (ſaith the Child of God) taken my ſelf for one that hath been Regenerate, and one whom God hath effectually called, and converted: but alas, now I ſee there is no ſuch matter, for I have never been hitherunto (*a*) troubled in minde, or diſtreſſed in Conſcience with the fear, or feeling of Gods wrath due unto me for my ſinnes, as Gods Children uſe to be at their converſion. And therefore woe is me, ſure I am ſtill in Satans poſſeſſion, and that (*b*) *ſtrong man armed* keepes the pallace of my heart, or elſe all things would not be thus ſtill in peace within me.

(*a*) See Maſter *Bolton, ubi ſupra.* pag. 443.

(*b*) Luk. 11. 21.

The Comforts.

If this be thy caſe, know this for thy comfort. 1. Howſoever it be moſt true, that there can be no *new* (c) *Birth* without ſome *terrours of the Law*, and *ſtraits of Conſcience* going before it; as there can be no *Birth* without ſome paines going before that: yet God handleth not all alike, that are thus regenerated, and made partakers of the new Birth, but ſome have gentler fits by oddes, then others have; ſome being

(*c*) See *Dyke* of Repentance. *cap.* 5. *Boltons* Inſtructions, *ubi ſupra.* pag. 469. Mr. *Schudders* Chriſtians dayly walk. *pag.* 626.

ing but *sprinkled* onely in this (d) *Bap-tisme*, whereas others are even *dowsed over head and eares*; and some but onely made to *sip* of that *Cup*, whereof others *drink* to *the very dregs*. It is with the *travell* of a Sinner in his *Conversion*, just as it is with the *travell* of a woman in *Child-birth*: (e) None travells here *without paine*, yet some are like those (f) *Hebrew* women which have a *quicker*, and *easier* dispatch then others have. Those converts, *Acts* 2 in their Conversion had some grudgings, and (g) *prickes* of Conscience, but yet they had none of *Jobs*, or *Davids* fits, which held them many dayes together: for the same (h) *Peter* that wounded them, presently healed them.

And herein God applies himself for the most part to the severall natures, and conditions, and dispositions of his Children. Amongst which some have been more hainous Sinners, and of longer standing then the rest, and the more festered, and dangerous the wound is, the sharper must be the cure; and the more viscous, and gluttonous the Humour is, the stronger must be the Purge. Whereas others perhaps are not either so great Sinners, or of so long standing as the rest; and therefore gentler, and easier Remedies will serve for them: For some soares (we know) will as easily be le-

(d) Mat. 20. 22.

(e) *Vide Lorin. in Psal.* Tom. 1. pag. 783.a.

(f) Exod. 1. 19

(g) Act. 2. 37. κατενύγησαν ἐκκατανύσσω. *pungendo penetro.*

(h) Verse 38.

ou

out with the pricking of a pinne, as others with the Chyrurgions launcing. And this perhaps is thy caſe. Thou art one, who in thy tender yeares, by meanes of Religious nourture, haſt been ſeaſoned with the Grace of God, dropping by little and little into thee, and hereby haſt been kept from the groſſer defilements of Actuall tranſgreſſions, wherein others have voluntarily walkowed, and therefore no marvell, if thou have not beheld that grimme, and ſevere countenance of the Law, with ſo quick an apprehenſion, as thoſe uſe to doe who have been of ſo long ſtanding in the wayes of wickedneſſe, and have ſo long purſued it with ſuch eager delight.

2. It may be this thy Religious educaon hath taught thee as well to practice daily repentance after thou haſt ſinned, as to watch carefully over thine heart that thou maiſt not ſinne; and ſo thou eſcapeſt that by a daily practiſe, which others but once practiſing in all their lives, doe feel, and mart for. The houſe that is daily ſwept hath but little duſt in it, and is eaſily made cleane, but if it lie long unſwept, then it asketh much ſcraping, rubbing, and waſhng, and all is little enough to get up the irt that by continuall uſe is growne hard o the floore. So in caſting up of Accounts, e that caſteth them up every day, ſhall the

eaſier

eaſier caſt them up at the Weeks end: b
he that lets them alone to run on from D
to Day, from Weeke to Weeke, ſhall fin
them ſo perplex'd and intricate in the e
that much paines taking will hardly
them right.

And why may not this be thy caſe? th
maiſt have done that *by little, and little,* a
daily, which others doe but *once, and t*
all together. And this may be the ca
that thy fits have been ſo *eaſie, and ſca*
diſcernable, theirs ſo *harſh,* and ſo *no*
rious.

3. And laſtly, it may be God hath
ſerved the *evidences of thy New Birth*
this very time, and will have thee by the
after-throwes to be aſſured of that, of whi
thou hadſt but ſmall aſſurance in the form
time of thy *travell.* If it be but ſo, thank G
for it with all thine heart, for the aſſuran
of Regeneration is a bleſſing worthy
receiving, worthy the acknowledging wh
ſoever it commeth.

SECT. X.

THe ſecond kind of former Diſtreſſ
which uſually cauſe preſent Diſtreſſe
the Children of God, are ſuch as they *h*
endured. And from theſe there ariſeth t
Diſtreſſe.

Oh (ſaith the Child of God) many, and great have been the Diſtreſſes, which hitherunto I have endured, and I had well hoped, that in them all I had ſuffered as a *Child of God*, and not as an *Alien*: but now I perceive there is no ſuch matter; for Gods Children uſually *profit by their Diſtreſſes*, and are bettered, and amended by them, but in me there is no ſuch amendment to be ſeen, no reformation to be heard of: nay, contrary-wiſe this I find in my ſelf, that when the hand of God is thus upon me, I rather grow worſe, and worſe, bewraying more impatiency, and uttering more inconſiderate ſpeeches, which tend to Gods diſhonour, give offence to others, and wound mine owne Conſcience, then heretofore I have done. And therefore, howſoever in ſuch Diſtreſſes, others may have ſuffered as the Children of God, and to them theſe their Diſtreſſes may have beene Teſtimonies, and Aſſurances of Gods love: yet I cannot but think that I have ſuffered in all theſe Diſtreſſes of mine, rather as an Alien, then as the Child of God, and that to me theſe my Diſtreſſes have been rather *Teſtimonies of Gods hatred*, and heavy diſpleaſure, then any way *aſſurances of his love*. The Diſtreſſe.

If this be thy caſe, know this for thy Comfort. 1. That this very particular caſe of The Comforts.

of thine, was (a) *Jobs* case, (b) *Davids* c
(c) *Jeremies* case, (d) *Jonahs* case, and
all these were the dear Children of G
notwithstanding: and therefore why m
not thou be so too, notwithstanding th
canst not for the present perceive in t
self any amendment, or any reformati
to arise from thy former Distresses?

(a) Job 3. 3. &c. & 6. 8, 9, 10.
(b) Psal. 88. 14. & 77. 8, 9. & 32. 3, 4. & 38. 8. 10.
(c) Jer. 20. 14, 15, 18.
(d) Jonah 4. 3. 8, 9.

2. Thou shouldst also know, and co
sider, that there is no time so unfitting
a man to *judge* of his Spirituall streng
and *state of Grace* in, as is the *time*
Temptation, and Spirituall conflict. If a m
should come unto thee after thou hast
dured much, and tedious sickness, a
should say unto thee, thou didst imag
thy self a while agoe very beautifull, a
exceeding strong, but wast much deceiv
for if thou wilt but look in a Glasse, th
shalt presently perceive that thou art lea
pale, and deformed, and if thou wilt
make triall of thy strength, that it is scar
sufficient to sustain the waight of thine o
body. I say, if a man should thus come
to thee, and reason with thee after
manner: I make no question, but th
wouldst deride such fond reasoning,
knowing that judgement is not to be tak
of the Beauty, and strength of the Bo
in the time of Sickness, but in the time
health. And is not thy case here the like

Tho

Thou sayest, that thou hopedst, that in all thy former Afflictions, thou hadst suffered as a *Child of God*, and not as an *Alien*: but now thou perceivest there is no such matter, for thou hast not *profited by these thine Afflictions*, as Gods Children use to doe.

Is there any reason that thou shouldst thus judge of the *grace and strength* of thy *Soul*, in the time of this thy *Spirituall sickness*, when as thou wilt not judge of the *beauty, and strength* of thy *Body* in the time of thy *Bodily sickness*? Surely there is as little reason for the one, as for the other.

3. Thou shouldst also know, and consider, that as there is no time so unfitting for a man to judg of his Spirituall strength, and state of Grace in, as is the time of Temptation, and Spirituall conflict: So in that time, none is so unfit to judge of himself, as is the *party himself*, that is thus tempted. For though at other times men are commonly sick of *self-love*, and are too partiall in their own case, yet in this estate, and at this time they are most * *unchariable to themselves* of all other men. At other times they can be content to extenuate their ill Deedes, and to magnifie their good, stretching them to the utmost rack that *self-conceit*, or *vaine applause* can minister. Yet at this time how *witty*, and even

* *Festucam quærunt, unde oculum sibi eruant.* Bern. de bon. deser.

of thine, was (a) *Jobs* caſe, (b) *Davids* ca
(c) *Jeremies* caſe, (d) *Jonahs* caſe, and
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* *Feſtucam quærunt, unde oculum ſibi eruant.* Bern. de bon. deſer.

even *Rhetoricall* are they to *extenuate* [illegible] that is *good* in them, and to * *aggravate* [illegible] yond measure, that which is *evill*, and [illegible] full? And therefore why shouldst thou thus credulously believe *thine owne judgment* at this time touching thy self, [illegible] art not now a *competent judge* either of thy self, or others?

* As if they had been hired by Satan, *the accuser of the Brethren*, to plead for him in accusing themselves. Doctor *Sibbes bruised Reed.* pag. 94.

In point of *Law, and Equity*, if thou findest not thy judge Competent, thou will soon *appeal* to another that is more Competent: and why wilt thou not doe the like at this time? A more uncompetent judge then *thy self*, thou canst not meet with possibly at this time, of thy self: and therefore appeal from *thy self* at this time unto *thy God*, who is a more competent Judge, and doth see, and discover more in his Children many times then either themselves, or others can discover in them. I say, appeal unto him, and in the defect of thine owne knowledge, comfort thy self in Gods. So did *Hezekiah* in that his grievous triall. *O Lord* (saith * he) *thou knowest that I have walked with a perfect heart before thee.* And so did † *Peter* in that strict examination that Christ took of him concerning his Love. *Simon, Lovest thou me?* saith *Christ*. For herein, though his own Conscience told him that he was faulty, as having so often denied Christ before

* Esay 38. 3.

† John 21. 15, 16, 17.

fore, yet he notwithſtanding comforts himſelf with this meditation of Gods knowledge; and when he could not ſay, *Lord, I doe love thee*, he ſaith thus, and therein he reſteth contented: *Lord* (ſaith he) *thou which knoweſt all things, thou knoweſt that I love thee.* And no marvel, for they were ſure that God, who ſeeth all things, both could, and would take notice of that in them; which, for the ſmallneſſe, and littleneſſe of it, they could not take notice of it themſelves: it being * his uſe (at ſuch times eſpecially) if there be but a *ſigh*, a *good thought*, a *holy deſire* in the midſt of a great deal of Ignorance, and perturbation, not to let that paſſe unſeene, unregarded, unrewarded.

And thus farre touching *former Diſtreſſes* occaſioning *preſent Diſtreſſe* in the Child of God. Now follow *Diſtreſſes* ariſing from *former ſinnes.*

* See B. *Andrewes* Sermons. *part* 1. *pag.* 621. Doctor *Sibs* his Bruiſed Reed. *pag.* 58. *&c.* M. *Schudders* Chriſtians daily Walk. *p.* 583. Mr. *Perkins* Workes. *vol.* 1. *pag.* 638. Col. 2. *c. & ibid. pag.* 639. Col. 2. *b.*

SECT. XI.

AND theſe *former ſinnes* which occaſion *preſent Diſtreſſes* in the Child of God, are either ſuch as he *knoweth he hath committed*, or ſuch as he *feareth he hath committed.*

And for the former of theſe, he is eſpecially

The Diſtreſſes

cially troubled, either for that he thinketh them *so many*; or for that he thinketh them *so great*; or for that he hath continued *so long* in them without Repentance, or for that he hath *so often* fallen back againe into them after Repentance.

The first Distresse.

If the first of these be thy case, that thou art troubled for the *multitude* of thy Sins and because they have been so many: know this for thy Comfort.

The Comforts.

1. That though thy *Sinnes* be *many*, yet Gods * *mercies* are *more*; for his mercy is like himselfe, *infinite*, whereas thy sinne (were they never so many) can be but *finite*. Now betwixt finite, and infinite (we know) there can be no proportion and so no possibility of resistance: and therefore even many sinnes may be pardoned as well as few.

* He is the God of Mercies, *Neh.* 9. 1. the Father of Mercies, 2 *Cor.* 1. 3. He hath a multitude of Mercies, *Psal.* 51. 1. Yea, he is full of Mercy, *Psal.* 103. 8. Our Sinnes be the sinnes of Men, but his Mercy is the mercy of an infinite God. Doctor *Sibs Bruised Reed, Preface to the Reader.*

(a) *Si quis universa peccata mundi commisisset, & doleret, &c. Deus talem manquã damnaret. de quinque partit.* Conf. lib. 3. cap. 44.

2. Know this also, that *many sinnes* have been *pardoned* too: Why else did Christ say of *Mary Magdalen*, That *many sinnes were forgiven her*? Luk. 7. 47.

(b) Rom. 8. 1.

(c) Esay 55. 7.

3. Know this too, that even thy sinnes (*a*) how many soever they have been, are also pardoned, and shall never be imputed unto thee for Condemnation, (*b*) if thou hast truly (c) *repented* thee of them, and

do

doeſt reſolve *to caſt thy ſelfe wholly upon* (*d*) *Chriſt Jeſus*, and Gods (*e*) infinite mercies in him for the pardon of them.

But perhaps this is not thy caſe, thou art not ſo much troubled at the *multitude* and *number* of thy ſinnes, as at the *greatneſſe* and hainouſneſſe of them. And if this be thy caſe, know this for thy comfort.

1. That no (*f*) ſinne is capable of *repentance*, but the ſame is alſo capable of *pardon*. Even the very (*g*) ſinne againſt the Holy Ghoſt ſhould be forgiven, if it could be repented for.

2. That even the greateſt ſinners upon their true repentance, have beene (*h*) forgiven: Witneſſe, *Adam*, *Manaſſes*, and the *Jewes* that crucified Chriſt, who committed the moſt tranſcendent ſinnes that ever were committed by any that we reade of in Scripture, who were afterwards ſaved.

As for (*i*) *Adams ſinne*, we know, it caſt both himſelfe, and all mankinde, from the Creation, to the Worlds end, into (*k*) a damnable eſtate, and alſo empoyſoned with the contagion of *Originall Corruption*, the bodies and ſoules of all that ever were, or ſhall be borne of woman, the (*l*) Lord *Jeſus* onely excepted. And yet this man (as the (*m*) beſt Divines be of opinion) though he had thus caſt away himſelfe, and undone all mankinde, was *received to mercy*.

[*d*] Math. 11. 28. Galat. 2. 20.

[*e*] Pſal. 51. 1.

The ſecond Diſtreſſe.

The Comforts.

[*f*] Eſay 1. 16, 17, 18.

[*g*] Math. 12. 31. compared with Heb. 6. 6. & 1 Epiſt. Joh. 5. 16.

[*h*] See Dr. *Bi-ams* Serm. on Rev. 2. 5. p. 67.

[*i*] See M. *Perkins* workes in fol. vol. 1. p. 19. col. 2. 6. and M. *Hierons* workes in fol. vol. 2. pag. 147.

[*k*] Rom. 5. 12. 1 Cor. 15. 21. Epheſ. 2. 3.

[*l*] Heb. 4. 15.

[*m*] *Vtac Mol. in Pſal.* 77.

Secondly, for (*n*) *Manasses*, he also was a man of most prodigious impiety, and matchlesse villany; he shed *innocent blou* very much, till he had *filled Jerusalem from one end to another: He did that which was e vill in the sight of the Lord, like unto the abo minations of the Heathen, whom the Lord ha cast out before the Children of Israel. H caused his Children to passe through the fire, i the valley of the Sonne of Hinnom.* Also, H *observed times, and used inchantments, an used witchcraft, and dealt with a familiar sp rit, and with wizards. He wrought much e vill in the sight of the Lord, to anger him, &c* And yet this great sinner, *humbling himself greatly before the God of his Fathers*, was re ceived to (*o*) mercy.

Thirdly, for those which *crucified (*[p] *Christ*; a man would have thought, tha if ever *Gods justice* should have *triumphed* [p] *ver his mercy*, and have denied mercy unt any, it should have beene to these: What *To* (*q*) *Crucifie the Sonne of God, the Lord life!* Him, who (if any) was to be the S viour and Redeemer of them, and all man kinde! To crucifie him (I say) and to e pose him to such shame and sorrow as th did! Could there be imagined a great sinne? And yet behold upon their true r pentance, Saint (*r*) *Peter* doth even promi them, that *their sinnes also shall be put awa* pardoned and forgiven.

[*n*] See 2 King. 21. 16. 2 Chron. 33. 2. &c.

[*o*] 2 Chron. 33. 12, 13.

[*p*] See M. *Smiths* Munition against mans miserie, pag. 107.

[*q*] Acts 3. 13, 14, 15.

[*r*] Acts 3. 19.

3. Know this also for thy comfort, that what mercy God hath shewed to these, he both can and will shew to thee, if thou shalt truly repent thee of thy sinnes, as these did. For he *is* the same God, and Father of mercies, that ever he *was*; and hath the same mercies (*s*) for *thousand* of others, as well as for these: And the more to comfort thee, remember, that these are of (*t*) purpose Registred in the Scriptures, that thou, and all true penitent soules, might confirme their hope in the like assurance of mercy thereby; God shewing (*u*) in these, what all may expect upon the like conditions.

[*s*] Exod. 20.6. & 34.7. *Numerus finitus pro infinito.* Beumler. Rhetor. l. 2. c. 14.
[*t*] Rom. 15.4.
[*u*] 1 Tim. 1.16.

But it may be this is not thy case neither thou art not so much troubled and distressed, because thy sinnes are so *many*, and so *great*, as for that thou hast *continued so long* in them without Repentance.

The third Distresse.

If this be thy case, know this for thy Comfort, That the longest (*x*) continuance in sinne is no way prejudiciall to his salvation, to whom God at the last vouchsafeth the Grace of true Repentance. He that came into the (*y*) *Vineyard* to worke at the *eleventh houre*, had his *peny* at night, as well as he that came at the first. And who knoweth not that the *penitent* (*z*) *Thiefe*, repenting at the last gaspe, was promised by Christ a place in Paradise?

The Comfort.

[*x*] See M. *Smiths* Munition against mans miserie, pag. 85. &c.

[*y*] Math. 20.9. *Ad spem omne tempus est liberum, & mercede non operis, sed misericordiæ, undecimæ horæ operi consequitur.* Hilar. in Psal. 129.

[*z*] Luk. 23. 43.

And therefore if thou have (*a*) ſpent never ſo much time of thy life paſt in ſinne, and canſt now aſſure thy ſelfe, that thou doeſt truly and unfeignedly repent thee of this thy ſinfull courſe of life paſt, and art deſirous to (*b*) *redeeme the time*, that is yet left thee, to conſecrate it, to more (*c*) *holy*, and *ſanctified courſes*; thou haſt no great cauſe to be diſmayed for thy former long continuance in ſinne: for though *late Repentance* be (*d*) ſeldome *true*, yet *true Repentance* is never too *late*.

But perhaps this is not thy caſe neither; goe on then to the fourth and laſt: What Art thou troubled becauſe thou haſt *ſo often fallen backe againe* into the *ſame ſinnes* after Repentance?

If this be thy caſe, know this alſo for thy Comfort.

1. That even the deare (*e*) Child of God may fall again and again into the ſame *ſinnes* after Repentance: for what ſhould hinder?

First, the *ſame imbred Corruption* (though not in the ſame meaſure, and power) remaineth in the beſt of Gods Children after Regeneration, that was in them before, and is as ready againe, to yeild to Satans temptations for the committing of the ſame ſinnes, if God ſhould leave them to themſelves, as ever it was at the firſt. So that in reſpect of themſelves, and their in-

bred

(*a*) 1 Pet. 4. 1, 2, 3.

(*b*) Eph. 5. 16.

(*c*) Rom. 6. 18, 19.

(*d*) *Legi & perlegi Scripturam, & neminem inveni in duobus millibus animorũ ſalvatum in fine, niſi latronem in cruce.* Aug. *Vide* Nic. Laurent. adverſ. deſper. pag. 371. Aug. tom. 10. *de vera pœnit.* hom. 41. *B. B. Winchceſt.* Serm. pag. 180.

(*e*) See M. *Downhams* Divinity. p. 500. M. *Pemble* of the Sacrament, pag. 53. M. *Smiths* Munition againſt mans miſerie, pag. 90. &c.

bred Corruption, they may fall into the ſame ſinnes againe into which they have formerly fallen.

Secondly, there is the *ſame Devil* to tempt; and ſeeing his deſire is to make us beyond meaſure ſinfull; and knowing there is no way better to doe it, then by implunging us often into the ſame ſinnes; and eſpecially into thoſe, whereof we have (*f*) made ſhew and profeſſion to have repented: how can we but thinke that he will be as buſy to tempt us (if God permit him) to the ſame ſinnes, as well (if not more) then to any other?

(*f*) Luk. 11. 24, 25, 26.

Thirdly, the *ſame cauſes* ſtill remaine, which may move the Lord to leave them to themſelves, and ſuffer them to fall again into ſinne, yea the ſame ſinnes as he did before: Namely, that hereby they may be *the more humbled*, and *more ſeriouſly bewaile their corruption*; that they may the more earneſtly *implore his mercy*, and he the more manifeſt it in pardoning their ſinnes, *to the praiſe of his Glory*.

(*g*) See M. *Smiths* Munition againſt mans miſerie, pag. 90. &c.

(*h*) *Peccaſti? pœnitere. Millies peccaſti? Millies pœnitere. Millies pœnitet? Adhuc etiam pœnitere.* Chryſoſt. *Vide* Lorin. in Pſal. tom. 1. pag. 844. Heming. in Joh. 8. col. 509. &c.

2. Thou ſhould'ſt alſo know, and conſider, (*g*) that the promiſe of pardon in the Scriptures, is not made onely to *divers ſins once* committed, but is extended to the *ſame ſinnes* committed *divers times* (*h*) Yea, to all ſinnes whatſoever, whereof we truly repent. And therefore though thou have

fallen againe into the ſame ſinnes after Repentance, yet this may be thy comfort, that none of all theſe thy ſinnes ſhall be able either to exclude thee out of the number of Gods children, or debarre thee of his pardon, if thou canſt as duely, and as truely repent thee of them, and aske God forgiveneſſe for them, as thou doeſt daily commit them.

3. And laſtly, thou ſhould'ſt alſo remember and call to minde (as (*i*) others of Gods children have done in the like caſe) what mercy in this kinde God requires of man, and he would have him to ſhew to his *offending Brother*; for he would have him to *forgive* him, although he commit the *ſame offences often* againſt him, if he come and *acknowledge his fault*, and be *ſorry* for it: And ſhall not he himſelfe, upon our true repentance, then (thinke we) forgive us, although after the ſame manner we do offend him?

(*i*) See M. *Boltons* Inſtruct. *ubi ſupra*, pag. 346.

For what? Shall *he* practice *leſſe mercy towards us*, then he requireth that we ſhould practice *one towards another?*

Our mercy is but a *ſparke* of his, infuſed into us by his Spirit; and ſhall a ſparke do more then the *whole fire*? Shall there be more in the *ſtreame*, then in the *fountaine*? More in *the river*, then in the *maine ſea*? No, no, it cannot be. Farre be it then from

thee to deſpaire of Gods mercy towards thee in that, wherein (by Gods owne appointment) man may not deſpair of mercy from his offended Brother.

SECT. XII.

THe ſecond kinde of former ſinnes, which doe occaſion preſent diſtreſſe in the child of God, are ſuch as he *feareth he hath committed.* And here I have obſerved the feare of two ſinnes eſpecially to have occaſioned diſtreſſe to the child of God. The firſt is a *feare* leſt he have any way, or at any time in his extremity, and through the violence of temptation, yeilded his conſent to Satan, in that fearfull temptation of *giving himſelfe body and ſoule to him.* And the ſecond is a *feare* leſt he have committed that great and unpardonable *ſinne againſt the Holy Ghoſt.*

If the former be thy caſe, know this for thy comfort,

Firſt, that Satan (who telleth thee that in this particular thou haſt yeilded thy conſent unto him) is a *Lyar*, and ſuch a Lyar, as *in whom there is no truth*; and that therefore thou haſt little reaſon to give credit to that which he ſaith. Joh. 8. 44.

In other buſineſſes, if thou hadſt to doe

fallen againe into the same sinnes after Repentance, yet this may be thy comfort, that none of all these thy sinnes shall be able either to exclude thee out of the number of Gods children, or debarre thee of his pardon, if thou canst as duely, and as truely repent thee of them, and aske God forgivenesse for them, as thou doest daily commit them.

3. And lastly, thou should'st also remember and call to minde (as (*i*) others of Gods children have done in the like case) what mercy in this kinde God requires of man, and he would have him to shew to his *offending Brother*; for he would have him to *forgive* him, although he commit the *same offences often* against him, if he come and *acknowledge his fault*, and be *sorry* for it: And shall not he himselfe, upon our true repentance, then (thinke we) forgive us, although after the same manner we do offend him?

(*i*) See M. *Boltons* Instruct. *ubi supra*, pag. 346.

For what? Shall *he* practice *lesse mercy towards us*, then he requireth that we should practice *one towards another?*

Our mercy is but a *sparke* of his, infused into us by his Spirit; and shall a sparke do more then the *whole fire?* Shall there be more in the *streame*, then in the *fountaine?* More in *the river*, then in the *maine sea?* No, no, it cannot be. Farre be it then from

thee to deſpaire of Gods mercy towards thee in that, wherein (by Gods owne appointment) man may not deſpair of mercy from his offended Brother.

SECT. XII.

THe ſecond kinde of former ſinnes, which doe occaſion preſent diſtreſſe in the child of God, are ſuch as he *feareth he hath committed.* And here I have obſerved the feare of two ſinnes eſpecially to have occaſioned diſtreſſe to the child of God. The firſt is a *feare* leſt he have any way, or at any time in his extremity, and through the violence of temptation, yeilded his conſent to Satan, in that fearfull temptation of *giving himſelfe body and ſoule to him.* And the ſecond is a *feare* leſt he have committed that great and unpardonable *ſinne againſt the Holy Ghoſt.*

If the former be thy caſe, know this for thy comfort,

Firſt, that Satan (who telleth thee that in this particular thou haſt yeilded thy conſent unto him) is a *Lyar*, and ſuch a Lyar, as *in whom there is no truth*; and that therefore thou haſt little reaſon to give credit to that which he ſaith. Joh. 8. 44.

In other buſineſſes, if thou hadſt to doe

with one that is a common Lyar, and ſuch a one as thou knoweſt doth ſeldome or never ſpeake truth, thou wouldſt be well adviſed, before thou wouldſt give any great credit to him, or his words; yea, though he ſhould not onely ſay, but ſweare it were true: And therefore how much more ſhouldſt thou be well adviſed, before thou give credit to Satan in this particular, who can ſpeake truth in none, unleſſe it be to gaine further credit to his lyes in ſome other thing.

But Secondly, ſuppoſe this, that Satan now ſeekes to affright thee with, were true; yet even herein are there ſome things which thou mayſt know, and take notice of for thy comfort notwithſtanding.

As 1. that it is one thing, which *Satan* in thine extremity, hath (through the violence of his temptations) *enforced thee to doe or ſay*; and another thing, *which thou wouldſt doe: or ſay, of thine owne accord*, being out of that extremity. Now whatſoever thing, in this caſe, Satan doth, through the *violence of Temptation*, enforce thee to doe or ſay, reſt thou aſſured of it; it is † *his ſinne*, and not *thine*; and that he ſhall anſwer to God for it, and not thou.

† See M. *Abernethies* phyſick for the ſoule, pag. 144. M. *Boltons* Inſtruct. *ubi ſupra*, pag. 535, 539.

Againe, 2. know this, that it is one thing *to give that which is a mans owne*, and which he may freely diſpoſe of; and another thing

thing *to give that which is another mans*, and to which he hath no right: If herein thou hadſt given Satan that which had beene thine owne, and of which thou might'ſt freely have diſpoſed, then ſurely thou hadſt had juſt cauſe of feare: But here the caſe is otherwaies; for if thou have thus given thy ſelfe, body and ſoule, to Satan, (as thou art affraid thou haſt done) thou haſt herein given that, which is none of thine to give, and which thou haſt no power to make good. For thou muſt know, that ſince thy Redemption, thou art (*a*) *Chriſts*, and not *thine* (*b*) *owne*; and therefore it is not in thy power to make good this thy gift, but in Chriſts; and Chriſt hath promiſed, that he for his part will never make it good; for he hath ſaid it, and we may believe it, that (*c*) *Hell gates ſhall never prevaile* againſt thoſe that are *his*; and that thoſe whom *God his Father hath given unto him*, (*d*) *he will keepe*; not ſuffering *Satan*, or any (*e*) other, either *by force*, or *fraud*, to deprive him of them.

(*a*) 1 Cor. 3. 23.
(*b*) 1 Cor. 6. 19.
(*c*) Mat. 16. 18.
(*d*) Joh. 17. 12.
(*e*) Joh. 10. 28. Rom. 8. 35, 38, 39.

3. And laſtly, know this alſo, that even in this caſe too, thy true, and ſound Repentance, can take off all Satans right, title, and intereſt, which by this, or any other meanes, he may pretend to have in thee; and the *blood of Chriſt* apprehended and applied to thy ſoule by a *lively faith*, can

cancell

(f) Col. 2. 13, 14. Heb. 2. 14, 15.

cancell any (f) *handwriting* which he hath againſt thee, though *ſigned with thine own bloud.*

See ſick Soules preſidents hereafter, pag. 7.

The Diſtreſſe.

The other ſinne which Gods child feareth that he hath committed, is that great and unpardonable *ſinne againſt the Holy Ghoſt.*

The Comforts.

And if this be thy caſe, know this for thy comfort,

(g) *Nullum eſt peccatum quod fecit homo, quod non poſſit facere alter homo, ſi deſit rector à quo factus eſt homo.* Auguſt.

1. That he that is the child of God *cannot* commit this ſinne. There is no (g) other ſinne ſo grievous, or ſo hainous; no other wickedneſſe ſo odious, or abominable, but even the deare child of God (being left to himſelfe) may fall into it: But into this he cannot poſſibly fall. And this (h) Saint *John* aſſureth Gods children of, *We know* (ſaith he) *that he that is borne of God ſinneth not.* And there he ſpeaketh of this very ſinne, as the (i) beſt Expoſitors generally both Antient and Modern, doe with one conſent affirme.

(h) 1 Ep. Joh. 5. 18.

(i) *Hierome. Athanaſius. Chryſoſtome. Baſil. Ambroſe, &c. Beda, Hugo, Gloſſa ordinaria, &c.*

2. Know this alſo, that not every grievous ſinne *againſt knowledge and conſcience* is this great and unpardonable ſinne againſt *the Holy Ghoſt*; for even thus *David* offended, who was (k) *a man after Gods own heart.* Neither is it every *denying of the knowne truth*, if it proceed from *feare and infirmity*, and not of *malice and obſtinate rebellion*; for thus (l) *Peter* ſinned in *denying*

2 Sam. 11. 4.

(k) 1 Sam. 13, 14

(l) Mat. 26. 70.

his

his Maſter. Neither is it all kind of *oppoſing and perſecuting the truth,* if it be not againſt *knowledge* and *conſcience*, but upon *blindneſſe* and *ignorance:* For thus (*m*) *Paul* offended before his converſion, and many of the *Jewes* (*n*) who *crucified Chriſt.* Neither is it all *malitious oppoſing againſt every knowne truth* ſet downe in the Scriptures, but *onely againſt Chriſt* (*o*), and ſalvation by him, our hearts having beene *firſt* (*p*) *enlightened by the* (*q*) *Spirit of Chriſt*, and rightly informed of it by the *Word*, and the Miniſtery thereof. Neither is it laſtly any of theſe, except it be accompanied (*r*) with *impenitibleneſſe in the way*, and with *actuall impenitency in the end.*

(*m*) Acts 22.4. & 26. 11. & 1 Tim.1.13.
(*n*) Acts 3.17.
(*o*) Heb.10. 29. and 6.6.
(*p*) Heb.6 4.
(*q*) *Heming. in Johan. c. 3. col. 230.b.*
(*r*) See Doctor *Domes* Serm.in fol.pag.569. *a.*

And therefore though thou have at any time ſinned againſt knowledge and conſcience through infirmity, and not of malice; though thou have denied the truth, through feare and weakneſſe; though thou haſt alſo perſecuted it, through blindneſſe and ignorance; yea, though thou haſt wittingly oppoſed, and willingly perſecuted any truth, but onely that, that concernes (*ſ*) Chriſt Jeſus, and ſalvation by him, after that God hath enlightened thee with the true and right knowledge of it: yea, though this too without finall impenitency, yet haſt thou not committed this great and unpardon-

Qui ad mortem peccant, tantam habent ignorantiam & cæcitatem, ut nec turbentur in ſceleribus, nec pœnitentiæ dolore crucientur. Gloſſ. ordinar. in Math.27. 3, 4, 5.

(*ſ*) *Nemo peccat in Spiritum ſanctum, niſi qui finaliter & voluntariè renunti-at Chriſto. &c.* Heming. *Antidot. adverſus deſperationem.*

able

able ſinne againſt the Holy Ghoſt, and therefore art neither excluded from Repentance, nor upon thy true Repentance for it from pardon and forgiveneſſe (*t*).

(*t*) He that deſireth further ſatisfaction touching this ſinne, let him reade, M. *William Bradſhaw.* Dr. *Donnes* Serm. on Math. 12. 31. Dr. *Deniſons* Serm. on Heb. 10. 26. *Sebaſt. Benefield. Henry Hoddeſdon. John Meredith. Gouges* Armour, pag. 596. &c. *Downams* Divinitie, pag. 384. *Byfield in Symbol.* pag. 547. *Zanch. de Redemp.* pag. 158. &c.

3. And laſtly, know this alſo, and remember it for thy comfort, (*u*) That ſo long as a man *would not* commit this ſinne, or *feareth* that he hath committed it, or *grieveth* becauſe he hath committed it, he is moſt free from committing of it. For this ſinne is not committed of infirmitie, or unawares, but upon a *malitious will*, *cleare knowledge*, and *ſetled reſolution*; and they that have committed it, have neither *feare*, nor *contrition of heart* for ſo ſinning; finall impenitency being the inſeparable companion, and attendant of it. And therefore this being not thy caſe, thou haſt no cauſe thus to be diſcomforted, whatſoever Satan, or thine owne conſcience, ſhall tell thee to the contrary.

(*u*) See M. *Schudder* Daily Walk pag. 527. *Abernethy* phyſicke for the ſoule, pag. 144. D. *Deniſon, ubi ſupra*, pag. 59.

And thus farre touching thoſe diſtreſſes of Gods children which reſpect the *time paſt*: Now follow thoſe which reſpect the *time preſent*.

SECT.

SECT. XIII.

AND theſe ariſe commonly either *from a conceited want of love in God*, or *from a conceited want of grace in themſelves.*

Touching the former, there are divers things which make the children of God to thinke that God doth not love them.

1. *Conſciouſneſſe of ſelf-unworthineſſe.*
2. *Spirituall deſertion.*
3. *Satanicall moleſtation.*
4. *Want of audience in prayer.*
5. *Outward and inward afflictions.*
6. *Long continuance under the croſſe.*

The Diſtreſſe.

If the firſt of theſe be the cauſe of thy preſent diſtreſſe, and thou thinkeſt that God doth *not love thee*, becauſe thou art in thy ſelfe ſo *unworthy* of any love from him: then know this for thy comfort,

The Comforts

1. That Gods love towards his children is not grounded upon *their worthineſſe*, but upon *his* (*a*) *owne meer mercy*, and free good will. And this may evidently appeare throughout the whole worke of our ſalvation, and in every act thereof: For our (*b*) *election*, (*c*) *redemption*, (*d*) *vocation*, (*e*) *juſtification*, (*f*) *ſanctification*, (*g*) *ſalvation*, are all of his *meer* (*h*) *grace and mercy*, without any deſert of ours.

(*a*) See M. *Ed. Reynolds* Serm. on Phil. 3. 10. pag. 510.
(*b*) Rom. 11. 5.
(*c*) Epheſ. 1. 7.
(*d*) 2 Tim. 1. 9.
(*e*) Rom. 3. 24.
(*f*) Tit. 3. 11.
(*g*) Eph. 2. 8.

(*b*) See M. *Hierons* workes, vol. 1. pag. 104. & 121.

And

And therefore reſolve thus with thy ſelfe, and let this reſolution afford thee comfort in thy deepeſt diſtreſſe, for want of merit, or worthineſſe in thy ſelfe. That *thy (i) merit* is the *Lords mercy*; and that therefore ſo long as *he* wanteth not *mercy*, *thou* ſhalt never want *merit*.

(i) *Meritum meum miſerationes Domini non ſum plane meriti inops, quamdiu ille miſerationum non fuerit.* Bern. in Cant. Serm. 61.

2. Thou ſhouldſt alſo know and conſider this for thy comfort, that there is no (k) *unworthineſſe felt, grieved for, and laboured againſt*, but is accounted *worthineſſe* in the ſight of God.

(k) Math. 8.8. Math. 15. 27, 28.

3. Take notice alſo of this, that though *in thy ſelfe* thou art, and doeſt finde thy ſelfe *moſt unworthy*; yet as long as God is pleaſed, *in Chriſt*, to account thee worthy, thou art (l) *worthy* enough: for it is not what thou accounteſt thy ſelfe, but what God doth account thee to be, (m) *in his Son Jeſus Chriſt*, that ſhall make thee to ſtand or fall before his Judgement ſeate. And therefore let not thy unworthineſſe diſhearten thee, and make thee believe that God doth not love thee; but rather from this aſſure thy ſelfe that he doth *love thee* becauſe he makes thee to *acknowledge thy ſelfe* every way *ſo unworthy of his love*.

(l) There is, *Dignitas ex dignatione*, as well as, *ex dignitate*.
(m) Eph. 1.6.

SECT.

SECT. XIV.

ANother occaſion of preſent diſtreſſe in the child of God, is *ſpirituall deſertion*: Oh (ſaith the child of God) there was a time when I thought my ſelfe highly beloved, and favoured of God (ſuch comfortable aſſurances of his gracious preſence had I alwaies in my ſelfe) but now (*a*) alas that joy of my ſalvation is gone, I feele no ſuch comfortable aſſurances of Gods gracious preſence in me; nay, to my preſent ſeeming, I am as one quite forſaken of God, one wholly bereft of his Spirit: and therefore I feare I was never indeed beloved of him, as I tooke my ſelfe to be. The Diſtreſſe.

(*a*) *Vide Caſm. Tent. Schol. 2. t. 2. p. 51. & 56.* See M. *Joſ. Symonds* caſe and cure of a deſerted ſoule, *per totum.* M. *Rob: Tarrowes* Soveraign comforts.

If this be thy caſe, know this for thy comfort, The Comforts.

1. That God *never* (*b*) *withdraweth his preſence, and favour* from his child indeed, to whom he hath onee vouchſafed it, though in the preſent feeling, and apprehenſion of his child, he *ſeemeth* to withdraw it. For (*c*) God is not fickle and inconſtant in his love, to love a man to day, and to caſt him off to morrow; no, there there is no ſuch (*d*) *variableneſſe nor ſhadow of change in him*; but whom *he* (*e*) *loveth once, he loveth unto the end.*

(*b*) *Non deſerit etiamſi deſerere videatur: Imò non deſerit etiamſi deſerat.* Auguſt.

(*c*) See M. *Boltons* Inſtruct: *ubi ſupra p.* 512.

(*d*) Jam. 1. 17.

(*e*) Joh. 13. 1. Jerem. 31. 3.

2. Thou ſhouldſt alſo know, and conſider

ſider the (*f*) *ends*, for which God doth ſeeme thus to withdraw his preſence and wonted favour from his child; all which thou ſhalt finde to be for the (*g*) good, and not one for the hurt of him.

One is *for the chaſtiſement of ſinnes paſt* whereof he hath not yet *truly repented*. Thus did God withdraw his gracious preſence and wonted favour from (*h*) *David* and yet all was in love, and out of Gods fatherly care over him, leſt he ſhould perish in his ſinnes of adultery and murther, and thoſe other (which either occaſioned, or were occaſioned, by them) through impenitency.

A ſecond end is, *for the better triall of his eſtate preſent*: Not that God is ignorant what is in man, but becauſe he would by this bring man the better to know what is in himſelfe, and make others alſo to acknowledge it, which otherwaies would not have believed it: For this end did God withdraw his gracious preſence, and wonted aſſiſtance from *Peter*, and for the ſame end alſo from *Job*; yet from both out of his love, and fatherly care over them. From (*i*) *Peter*, that by this meanes he might be brought to the ſight of his own frailty, which otherwaies would have periſhed in his preſumption. And from *Job* that by this meanes his ſincerity might be juſtifie

[*f*] See M *Gataker* Serm. on Pſal. 13. 1. M. *Boltons* Inſtruct. *ubi ſupra*. pag. 508 &c.

[*g*] *Ne timeas ô ſponſa, nec exiſtimes te contemni, ſi pauliſper tibi ſponſus ſubtrahit faciem ſuam: omnia iſta tibi cooperantur in bonum de acceſſu, & receſſu lucraris.* Aug. de Scala Paradiſi. *Or* Bernard. de Scala Clauſtralium.

[*h*] Pſal. 51, 11, 12. & 77. 7, 8. *Vide Moller. in loc.*

[*i*] Math. 26. 75.

juſtified againſt the mercenarineſſe of well doing, with which he ſtood charged by Satan. Job. 1. 9.

A third end of Gods withdrawing of his preſence, and wonted favour from his child, is *for the preventing of ſome ſinne in him in the time to come.* And thus did God withdraw the ſenſe of his preſence and favour from *Paul*, yet out of his love and fatherly care over him ſtill, that hereby he might the better prevent that *ſpirituall pride* in him, into which he was likely to fall through *abundance of Revelations.* 2 Cor. 12.7.

There is *preventing phyſick* for preſervation of health, as well as that when the diſeaſe is dangerouſly upon us for recovery. *Boltons* Inſtruct. *ubi ſupra.* pag. 460.

A fourth end of Gods withdrawing of his preſence, and wonted favour from his child, may be *to ſtirre* † *him up the more earneſtly to deſire it*, and *the more highly to prize it*, and *the more thankfully to uſe it.*

For how many, by this meanes, have beene brought to a higher eſtimation of Gods favourable preſence, then otherwaies they would have beene? What earneſt ſuits and prayers for the regaining of this, hath this deſertion cauſed in ſome? Yea, what thankfull acceptance, and gracious uſe of this, once regained, hath it cauſed in all? And is not all this for the good of Gods child?

† *Recedit, ut abſens magis deſideretur: deſideratus avidius quæratur, diu quæſitus tandem gratiùs inveniatur.* Aug. *ſive* Bern. *ubi ſupra.* *Sic enim pios interdum judicio Dei terreri neceſſe eſt, ut bonitatis ejus deſiderio magis officiamur.* Calvin in Eſay 38.13,14.

Laſtly, it may be the Lord doth ſometimes thus withdraw his preſence, and wonted favour from his child, *to make him the*

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Laſtly, it may be the Lord doth ſometimes thus withdraw his preſence, and wonted favour from his child, *to make him the*

*more earnestly to long after the full perfection and perfect enjoyment of it in Heaven**. For if the Lord should alike at all times afford us his gracious presence, and favour here, how ready would we be to set downe our rest here, and to grow careless of minding any better estate hereafter? And therefore that we may not take the place of our *banishment*, for our † *Countrey*; and the *earnest of our inheritance*, for the *full payment* the Lord commeth, and departeth from us by course; sometimes ministring comfort by his presence; at other times greatest discomfort by his absence; by the tast of the one, to teach us what is reserved for us in Heaven; and by the touch of the other, to let us know what maynot be expected by us here on earth.

But howsoever the Lord for these, or other causes best known to himself, doth seem thus to forsake his child for a while: yet this may be his comfort, that he will never forsake him * *totally*, never † *finally*.

* *Via est vita præsens qua ad patriam tendimus, & idcircò hic occulto Dei judicio, frequenti perturbatione conterimur, ne viam pro patria diligamus.* Greg. Moral. l. 23. cap. 15.

† *Ne exilium deputemus pro patria, & arrham pro pretii summa venit sponsus, & recedit vicissim, nunc consolationem affercus, nunc universum statum nostrum in infirmitatem commutans. Vide* Auguſt. *sive* Bernard. *ubi supra.*

* Esay 49. 14, 15, 16. Esay 54. 7, 8. † Heb. 13. 6. *Semel electus semper dilectus.* See that most cordiall and comfortable Sermon of Dr. *Donnes* in Esay 50. 1.

SECT

SECT. XV.

A Third occasion of *present distresse* to the child of God, and whereby he is occasioned to thinke that God doth not love him, is *Satanicall molestation.* Oh (saith the child of God) can God love me, and leave me thus to the Devils power, to be thus continually troubled and molested by him? The distresse of Satanicall molestation.

Yes, God can love thee, and doth love thee still, though he thus leave thee to the Devils power, to be thus troubled, and molested by him. And this will evidently appeare in all the particular troubles and molestations of the Devil towards Gods child. The Comfort.

1. It may be the Devil troubles *thy body*: And hath he not done the like to the best of Gods servants? To the deerest of his children? The first distresse. The first comfort for it.

Did he not carry the *body of Christ* himselfe from place to place? Did he not fill the *body of Job* with botches and soares? Did he not exceeding grievously bow *the body of that poore woman* (mentioned in the Gospel) *eighteene yeares together?* Did he not miserably vex the *body* of the Daughter of the woman of *Canaan?* Did he not possesse, and that in a fearfull manner, *the body of* Math. 4. 5. 8. Job 2. 7. Luk. 13. 16. Math. 15. 22.

Luk. 8. 2. *Mary Magdalen?* And in as fearfull a manner, or rather worse, the *body* of him in
Luk. 8.29,30. whom were a *whole Legion* at once. Yea
Job 1. 19. did he not kill the *bodies of Jobs children*. And darest thou say, that these were not the children of God, and dearly beloved of him?

Math. 3. 17. Job 1. 8. First, for Christ, the Scripture witnesseth that he was *Gods beloved Sonne, in whom he was well pleased.* *Job*, God himself acknowledgeth to be *his Servant*. The woman that had that spirit of infirmity eighteene years
Luk. 13. 16. is called by Christ himselfe, *A Daughter of Abraham*: And can any doubt, but that all the rest were the deare servants, and children of God, that shall reade the testimony which the Scripture gives of them in the fore-alledged places, and others which might be produced? And if so, why then shouldst thou doubt, that God doth not love thee, dealing no otherwaies with thee then he hath done with them?

The second Comfort. 2. Know this for thy comfort, that though the Devil may thus have power over thy *body*, yet can he not hurt thy *soule*: nay most commonly we see, that this his *possession of the body*, doth prove, through Gods great mercy towards his child, the *dis-possession of his soule*. So that that which Christ said of the Devils instruments, (*they*
Luk. 12. 4. *can kill the body, but not the soule*) the same

may we ſay of Satan himſelfe, he may, by Gods permiſſion, moleſt, hurt, wound, yea kill the *bodies* of Gods deareſt children, but hurt their *ſoules* he cannot; their better part is ſtill out of his reach, out of his power.

3. Know this alſo, that even in this moleſtation of thy body, the Devil cannot goe one jot further, then God gives him leave. He can bring Chriſts body, and *ſet it on the Pinnacle*, but *throw it downe* from thence he cannot. He can inflict grievous and loathſome *botches and ſoares* on the body of *Job*, but *take away his life* he cannot. He could *poſſeſſe the body* of that poore man in the Goſpel, but *throw him headlong into the Sea*, as he did the *herd of ſwine*, he could not; no, though there were a *whole Legion* of them in him at once. And the reaſon of all is this, becauſe his power is limited; for even the Devil himſelfe is ſubject to the Kingdome of Gods power, and providence; and will he, nill he, he muſt obey; till God let him looſe, he cannot goe in any errand to doe hurt; and when he is looſe, and going about it, as farre as God permitteth him he may goe, but one jot further he cannot paſſe, be his might, or malice, never ſo great. A *Lyon*, a *rearing Lyon* indeed he is, but this Lyon is ſtill *in chaines*, and (which is the ſtay and comfort of Gods child) the

The third Comfort.

Math. 4. 5, 6.

Job 2. 6.

Luk. 8, 27. &c.

See M. *Dyke* of Repentance, pag. 381. &c. Dr. *Tailour* on Math. 4. pag. 213. *B. B. Cowpers* Workes, pag. 607. col. 2. c.

end of the chaine God ſtill keepes *in his owne hand*, to let him looſe, or to reſtraine him at his will. And if this be ſo (as certainly it is) this may be thy comfort, and ſtay too, That God will never permit him to moleſt and trouble thee further then he ſeeth it expedient for his glory, and thine everlaſting good.

The fourth Comfort.

4. And laſtly, know this alſo for thy comfort, that whatſoever paſſeth from thee in this time of thy extremity, whether it be irreligious geſture, or prophane and ſinfull ſpeech, thou art but a meere *patient* in it; they be *the Devils ſinnes*, and not *thine*, and he muſt anſwer unto God for them. And therfore comfort thy ſelf in thy God, & be not overmuch diſmayed at this thy preſent diſtreſſe; for though it afford cauſe of pity from others, and of ſorrow in thy ſelfe, yet of deſpaire of Gods love towards thee, it affords no cauſe at all.

The ſecond Diſtreſſe.

But it may be Satan doth not ſo much trouble and moleſt thee in *body*, as he doth in *minde*, by ſuggeſting unto thee ſinfull temptations.

If this be thy caſe, know this for thy comfort,

The firſt Comfort.

1. That the ſinfull temptations to which the Devil ſhall tempt any of Gods children, are not ſignes of Gods hatred, but of the Devils; for Chriſt himſelf was *thus tempted*, and

Math. 4. 3, &c. Heb. 4. 15.

and yet was ſtill *Gods beloved Senne, in Whom he was well pleaſed.* Math. 3.17. & 17.5. 2 Pet. 1.17.

2. Such ſinfull temptations to the child of God, are certaine evidences to his ſoule, that he is none of Satans: for *when the ſtrong man armed keepes the houſe*, the things that he poſſeſſeth *are in* † *peace*; they neither feele temptation, nor feare diſtreſſe. But *when a ſtronger then Satan commeth*, even *Jeſus Chriſt* by his *Word*, and *Spirit*, and *getteth away this poſſeſſion* from him, then begins he to * *tempt* the diſ-poſſeſſed ſoule of Gods child, and to try if by any meanes, faire or foule, he can bring it backe againe to his antient ſubjection; whilſt the Priſoner lyeth in the Dungeon, loaded with bolts, and tied in chaines, the Keeper ſleepeth ſecurely, becauſe he knoweth he is ſafe: But if his bolts being filed off, and his chains looſed, he have eſcaped out of priſon, then the Jaylour begins to buſtle, and purſueth him ſpeedily with hue and cry. So whilſt † Satan holdeth us impriſoned in the *darke Dungeon of ignorance*, loaded and tied with the *heavy bolts and chaines of ſinne*, he is ſecure, and quiet: But if our Saviour by his Ambaſſadours in the preaching of the Word, doe once looſen and unburden us of theſe chaines and bolts, and by the light of his Spirit doe ſo illuminate the eies of *mine captivos.* Auguſt. de Symbol. ad Catechum. lib. 2. c. 1.

Multiplicatio tentationem ſignum eſt quod aliquis de manibus Dæmonum evaſerit. Gregor.

† Luk. 11. 21. 22.

* *Quantò diſtrictiùs non exhibet membra ſua, arma iniquitatis peccato, tantò ſtrictiùs hujuſmodi Spiritu quatitur, & pulſatur.* Bern. lib. de Conſc. De multip. variet. cogitat. *Boltons* Inſtruct. *ubi ſupra*, pag. 557.

† *Ex qua re vobis factus eſt adverſarius Diabolus, niſi ex hac quia videt liberos quos videbat*

our underſtanding, that we ſee the way out of Satans Dungeon of ignorance, and ſo eſcape out of his captivity: then he rageth and purſueth us with his temptations, that ſo either he may bring us backe againe into our former bondage, or elſe deſtroy us if we make reſiſtance.

See Touchſtone for a Chriſtian, pag. 81.

Againe, when the dore is open, and there is free ingreſſe and egreſſe, we know there is no knocking: but if the dore be once ſhut, then ſtill one or other is ever rapping and bounſing. So it is here, the wicked have the *dores of their hearts* ſet wide open to Satan, and therefore he *rappes* not there by temptations: but the godly having the *dores of their hearts ſhut up, and faſt barred* againſt him, they are ſeldome free from them.

Let it not diſmay thee then that thou art thus tempted, but rather rejoyce, and take comfort, that thou art ſo, becauſe this gives thee good aſſurance that thou art come out of Satans kingdome, and doeſt belong unto God: and can God hate any? or not love any that are his?

† *Dyke* of Chriſts temptation, p. 219. *Wilſon* in his helps to faith, pag. 150.
* Heb. 4. 15.
† See Math. 4. 6. 9.

3. Remember this for thy comfort, that *all temptations* are not † *ſinnes* in the tempted; for then Chriſt Jeſus himſelfe could not have beene (as the* Scripture ſaith he was) *free from ſinne*, ſeeing he was not free from † *ſuch temptations*. Nay this is a ſure ground

ground in Divinitie, *That no more of Satans ſinfull temptations become ſinnes in us, then we doe* † *like, love and approve of*: Without this I confeſſe they may be our * *croſſes*, but our *ſinnes* they are not; nay, they are *Satans*, God ſo accounts of them; and for them muſt he, and not we, be accountable unto God.

† *Non eſt peccatum ſine conſenſu mentis.* Auguſt. Epiſt. 142. Gerſon. de diver. Tempt.

* See *Perkins* Cases of Conſcience, lib. 1. cap. 10. ſect. 2. *Downams* Warfare, part 1. lib. 3. cap. 11. *Gerſon. de Remedio contra puſillan. Alſted. Theolog. caſ. cap.* 24.

4. And laſtly, let not this be forgotten, that *all Satans temptations*, whether they be temptations for ſinne paſt, or temptations to ſinne to come, are all through the wiſe diſpoſing † providence of Almighty God, *made to turne to the* * *good of Gods child.* For who would not reaſon thus with himſelfe, If mine enemy, Satan, doth thus diſquiet my minde with inward terrours, with thoſe ſinnes which fooliſhly I did by his entiſement; why ſhall I hearken to him hereafter any more, and ſo increaſe the matter of my trouble? For what have I of all the ſinnes wherein I tooke pleaſure, but onely † *terrour* and *ſhame*? And can I expect any better fruit from this *forbidden tree* hereafter? Oh what a faithleſſe traitor is Satan? He entiſeth man unto ſinne; and when he hath done it, he is the firſt Accuſer and Troubler of him for it. Stoppe thine eare therefore

† *Fit enim mira divinæ bonitatis diſpenſatione, ut unde malignus hoſtis cor tentat, ut interimat, inde miſericors Deus hoc erudiat ut vivat.* Greg. Mor. l. 2.

* See *B.B. Cowpers* Works in fol. pag. 143. col. 1. b. &c.

† Rom. 6. 21.

therefore (O my ſoule) againſt the voyce of this deceitfull Charmer.

And as for the latter kinde of temptations, are they not all in Gods child ſo many ſtrong provocations, ſpurring him forward to the throne of grace? So many Schoolmaſters, to teach him humilitie? I am ſure *Luther* was wont to ſay, that *Temptation, Meditation, and Prayer, were the three Maſters, under whom he profited moſt:* And I doubt not but every one of Gods children doth or may experimentally finde the ſame true in himſelfe.

I know this is farre from the Devils purpoſe, when he tempteth us unto ſinne; but thus doeth our good God evermore order and diſpoſe of it for the good of his child. And therefore the Devil in this caſe may not be unfitly compared unto that Combatant of whom we reade, who ranne his ſword into his Adverſaries body, thinking thereby to have killed him: but Gods providence ſecretly guiding his hand, he opened an Impoſtume, which no Phyſicians could heale; and ſo thinking to kill him, he preſerved his life. So the Devil in great rage thruſteth ſore at Gods children, ſeeking to *wound them to death* by ſome notorious fallyet by the gracious deſpenſation of God, he is ſo far from hurting thee, as that by this meanes he *launceth* and *letteth out* their

† Phereo Jaſoni *profuit hoſtis qui gladio venicam ejus aperuit, quam ſanare medici non poterant.* See Mr. *Charles Richardſon* of *Peters* Repentance, pag. 49.

their *Vlcers of privy pride*, and overweening of themſelves, which otherwaies might prove their deſtruction.

SECT. XVI.

A Fourth occaſion of *preſent diſtreſſe* to the child of God, whereby he is occaſioned to thinke that God doth not love him, is *want of audience in Prayer*. For thus he reaſoneth, If God did love me, then certainly would he heare my prayers, and grant me the requeſts which I have ſo often made unto him: But alas, I finde no ſuch comfort by any of my prayers; nay, inſtead of the bleſſings which I have ſo often, and ſo earneſtly begged at the hands of God, I finde the cleane contrary evils either ſtill continued, or newly, and that in a greater meaſure inflicted on me. And can God love any with whom he thus dealeth? No, no, he cannot. The Diſtreſſe.

If this be thy caſe, know this for thy comfort,

1. That a man may be the deare child of God, and yet not preſently heard of God in prayer. For was not *Job* ſuch a one, and yet doth not he complaine, that God did *not heare him, when he did cry unto him?* Was not *David* ſuch a one, and doth not Job 30. 20. The Comforts.

he

he complaine after the like manner? *O my God* (ſaith he) *I cry by day, but thou hearest not; and by night, but have no audience.* And are there not others of Gods deare children, mentioned in the Scriptures, which have uttered the like complaints? Therefore thou ſeeſt thy caſe is not ſingular, others have wanted audience, as well as thy ſelfe, in their prayers unto God, and have beene never the leſſe beloved of him; and therefore why mayſt not thou be ſo too?

Pſal. 22. 3.

See Hab. 1.2. Lam. 3. 44. & 3.8. Pſal. 80.4.

2. Know this alſo for thy comfort, that God may † *have heard thy prayers*, and have granted thee thy requeſts, and yet *thou* mayſt not *know* ſo much *for the preſent*. For may not thy caſe be as * *Daniels* was, whoſe *prayer was heard*, and his requeſts granted at the very *beginning of his ſupplications*; and yet he knew not ſo much, till afterwards he was informed of it by the Angel, that was ſent unto him from God for that very purpurpoſe?

† See Mr. *Thomas Goodwins* Returne of Prayers. Dr. *Preſtons* Saints daily exerciſe.

* Dan. 9. 23. & 21.

3. Know this alſo, that God may have heard thy prayer, though he have not granted thee *the ſame thing* that thou haſt *prayed unto him for*. For † God is ſaid in Scripture to heare the prayers of his children two manner of waies; ſometimes *by giving them the very thing they have asked*; and ſome-

† See M. *Schudders* Chriſtians daily walke, pag. 578. Mr. *Gatakers* Serm. on Pſal. 13. 1. pag. 25. & 59. Dr. *Playfaires* Serm. on Pſal. 6. 6. p. 55, &c. Dr. *Mountague*, of Invocation, pag. 47, & 52.

time

times againe, *by giving them ſomething anſwerable thereunto*, when he granteth not the thing it ſelfe. Examples of the former are every where in Scripture: And of the latter, we have the examples of Saint *Paul*, and of our Saviour Chriſt himſelfe; both which had their prayers heard, and yet neither of them had that granted him which in prayer he deſired. *Paul* deſired to have that *Meſſenger of Satan*, which did ſo *buffet* him, to be taken from him: God † heard his prayer, but yet granted him not that; but inſtead thereof, *grace ſufficient* to be able to withſtand the temptation of it. So our Saviour Chriſt prayed to be delivered from that *Cup of his paſſion*; and herein God heard him too, but yet granted him not that; but inſtead thereof, *ſtrength* and *power*, whereby he was enabled to overcome the wofull pangs of that death. And may not God have thus heard thee, though thou, as yet, take no notice of it? Certainly he may. It may be thou haſt contentment granted thee inſtead of health and wealth; patience inſtead of peace; grace to ſupport inſtead of deliverance; or if none of theſe, yet grace to continue ſtill thy prayers unto God; which of Gods child ought to be held a recompence ſufficient for all his prayers, if he ſhould never receive other.

2 Corinth. 12. 8, & 9. Heb. 5. 7. compared with Luk. 22. 42, & 43.

† *Deus & denegans exaudit, & exaudiens denegat: tribuens aufert, non tribuens donat.* Simon Caſſ. in Evangel. lib. 5. c. 24.

IV.

4. This would alſo be conſidered, that it may be the things thou haſt ſo long prayed for, will not be for thy *weale*, but rather for thy hurt; and God foreſeeing this, hath with-held them from thee of purpoſe that thou mighteſt not be hurt by them. And if he have done ſo, canſt thou doubt whether he doth love thee? Will a loving and tender hearted Father give his little child a knife, though he cry never ſo eagerly for it? And doth not the very denying of ſuch a thing argue * great love in the Father towards his child, then the giving of it unto him would doe? Surely it doth: And this, it may be, is thy caſe; Thou wouldſt have *riches*, *honours*, *libertie*, *health*, *peace*, and ſuch like things; but God foreſeeth that thou wouldſt (if thou hadſt theſe) uſe them to *his diſhonour*, or *to thine owne, or others hurt*; and therefore he denieth them unto thee: And if ſo, bleſſe the Lord for it, and magnifie him for his love, and doubt no more of it.

See Dr. *Slatter* in 1 Theſſ. 5. pag. 516. &c.

* *Aliquando Sancti non recipiendo quod petunt magis exaudiuntur, quàm exaudirentur ſi illud reciperent.* Euſeb. Emiſ. Homil. in Litaniis majoribus, pag. 138. *Aut dabit quod petimus, aut quod noverit eſſe utilius.* Bern. Serm. 5. in quadrageſ.

5. And laſtly, this alſo ought to be conſidered, that there is a great deale of difference betwixt the Lords *delaying*, and his *denying* of his child that which may be for his good; for the Lord for a time delayes that, which he will not ſtill deny; and that for theſe reaſons, or other beſt knowne to himſelfe, and yet all out of love to his child.

Sometimes

Sometimes he doth it, the more to ſtirre us up, to be the more *inſtant*, and *earneſt in* * *Prayer*. It may be he ſeeth that we pray not with that *feeling of wants*, or *fervency of deſire* that is convenient; and therefore delayeth to give, till he ſee us more ſenſible of the one, and more fervent in the other.

* *Tardiùs dando quod petimus, inſtantiam nobis orationis indicit.* Chryſoſt. Hom. 10. in Math.

Sometimes he doth it, *the more to make us in love with*, and the better to *eſteeme* of the gifts and bleſſings which we would receive from him. † Things *eaſily*, or *quickly* gotten, are ſoone forgotten; whereas things *long deſired*, and *hardly obtained*, are the more *ſet by* when we have them.

Beneficium diſtulit, ut deſiderium accenderet. Stell. in Luk. 24.

† *Citò data vileſcunt, deſiderata diu, dulciùs obtinentur.* Aug. *Merx ultronea putet.* Hieron. ad Demetr.

Sometimes againe it may be he doth it, the rather to *try our faith*, our *patience*, or ſome other of his *graces* in us, to ſee what we would do; * what means we would uſe; whether we would ſeeke to any other for helpe, and comfort, in caſe he ſhould not ſo ſuddainly helpe, and comfort us as we deſire.

* See *BB. King* on Jon. p. 588.

It may be for ſome one of theſe; it may be for ſome other reaſons beſt knowne to the Lord himſelfe, he delayeth to grant that, which we have ſo long deſired. Which way ſoever it is, this may be our comfort, if wee receive not the thing wee crave ſo ſoone as we have deſired it, yet

have

have it we shall, if God see it *expedient* fo
his *glory*, and our *good*; or *something in li*
of it, that shall be *better* for us, *when* Go
thinkes it good to give it us.

Sect. XVII.

The Distresse. A Fift occasion of *present distresse* t
the child of God, is *the smart*
outward and inward afflictions; and this
much as any of the former, doth make h
to doubt whether God doe indeed lo
him.

The Comfort. But if this be thy case, thou must kn
this for thy comfort, That a man may
* *Deus unicum habet Filium sine peccato, nullum sine flagello.* Augustt. the deare * child of God, and highly be
ved and respected of him, though he be h
in this world never so much outwardly
inwardly afflicted.

And this doth appeare plainly, both
expresse testimonies, and evident examp
of Scripture: Expresse testimonies we h
these.

Prov. 3. 11, 12. First, *Solomon* useth this argument
perswade us with patience to beare the c
stening of the Lord, and not to be grie
with his correction, because *He correct*
him whom he loveth, even as the Father d
the child in whom he delighteth. And t
Heb. 12. 5, 6. Apostle saith even the same, *My So*
(sa

(ſaith he) *deſpiſe not the chaſtening of the Lord, neither faint thou when thou art rebuked of him; for whom the Lord loveth he chaſteneth, and ſcourgeth every Sonne whom he receiveth.* Nay the Lord himſelfe avoucheth even the ſame, *As many* (ſaith he) *as I love, I rebuke and chaſten.* Revel. 3. 12.

And hereof we have not a few examples in Scripture. For who was more in Gods favour then *Abraham, the Father of the faithfull?* And yet how many afflictions did he undergoe? As in leaving his Country, and Kinred, to goe to live amongſt an unknowne and barbarous people; in the fear of his life for his Wife *Sarah*; in the offering up of his Sonne; in the unkindneſſe and diſ-agreement of his Nephew *Lot*; not to inſtance in more. Againe, who was more deare unto God then *Jacob?* for did he not ſay of him before he was borne, *Jacob have I loved?* And yet ſo many were his afflictions, that he affirmed *his daies to have beene few and evill.* Eſay 41. 8. Jam. 2. 23. Gen. 12. 1. Gen. 12. 11, 12. & 20. 11. Gen. 22. 1. &c. Gen. 13. 8. Mal. 1. 2. Rom. 9. 13. Gen. 47. 9.

But the examples of *Job* and *David* may ſerve in ſtead of all other. For whom doe we reade of in all the Scripture (excepting onely *the Prince of our ſalvation*, Jeſus Chriſt himſelfe, who was *conſecrated through afflictions*) that ever underwent more outward and inward afflictions both, then they two did? And ſhall we ſay, that God Heb. 2. 10.

did not love them, when he did thus afflict them? No, no, we cannot. The very end and iſſue which the Scriptures record of theſe their afflictions, doth prove the contrary. Touching the afflictions of *Job*, the end of them was twice as full of comfort as the beginning was of diſ-comfort; as appeares both by that which Saint *James* ſaith of it, and that which is ſet downe in the laſt Chapter of the Booke of *Job*. And as for the afflictions of *David*, the end of them was ſo comfortable, that himſelfe not onely profeſſeth, *It was good for him that he had beene thus afflicted*: but alſo calleth upon others to take notice thereof with him, *Come* (ſaith he) *and I will ſhew you what the Lord hath done for my ſoule.* Neither the which ends could have betided them, if the Lord had not loved them. And therefore comfort thy ſelfe in thy God, whoſoever thou art, that art thus afflicted; for by theſe teſtimonies, and examples of Scripture (beſides many more that might be alleaged) thou ſeeſt, that a man may be as grievouſly afflicted every way as thou haſt beene, and yet be the deare child of God, and one that is beloved of him.

Jam. 5. 11.

Job. 42. 11, &c.

Pſal. 119. 71.

Pſal. 66. 16.

SEC.

SECT. XVIII.

BUt it may be, this is not thy caſe, it is not ſo much the meaſure of thy preſently felt afflictions that doth make thee to doubt of Gods love towards thee, as *thy long continuance under the Croſſe.* The Diſtreſſe.

And if this be thy caſe, know this for thy comfort, The Comforts.

1. That long continuance under the croſſe; may betide the beſt of Gods children, and thoſe whom he loveth moſt dearly. For were not the *Iſraelites* of old more dearly (*a*) beloved of God, then any Nation in the world beſides? And were not they for all this in the land of *Egypt*, in the (*b*) *houſe of bondage*, under great (*c*) miſery and affliction for the ſpace of (*d*) *foure hundred yeares together?* Were not the ſame people afterwards carried away captives into *Babylon*, where they lived in as great miſery for (*e*) *ſeventy yeares* more? Againe, was not this the caſe (*f*) of *Joſeph?* (*g*) Of *David?* (*h*) Of *Habakkuk?* And of ſundry others that we reade of in the Scriptures? All which no doubt God loved dearly, and yet continued them under the croſſe for a long time together. And (*i*) therefore why

(*a*) Pſal. 135. 4.
(*b*) Exod. 20. 2.
(*c*) Exod. 3. 7.
(*d*) Gen. 15. 13.
(*e*) Jer. 25. 11.
(*f*) Pſal. 105. 18, 19.
(*g*) Pſal. 13. 1, 2.
(*h*) Hab. 1. 2. & 2. 3.
(*i*) *Multi humiliantur, & humiles non ſunt.* Bern. in Cant. 34. *Plectimur à Deo, nec flectimur tamen; corripimur, ſed non corrigimur.* Salv. de provident. l. 5.

may not this be thy caſe too, though for the preſent thou canſt find neither end, nor eaſe of theſe thy ſo long continued afflictions?

2. Thou muſt conſider, that God even in *continuing theſe thy afflictions* upon thee, may *more dearly love thee*, then if he ſhould take them ſpeedily away.

Perhaps he ſeeth that thou art not yet *ſufficiently humbled:* And will a Father that loves his child, lay aſide the rodde till he have brought his ſtubborne and diſobedient Sonne to his knees? Perhaps he ſeeth that there is a great deale of *proud fleſh* yet in thine heart: And will a skilfull and loving * *Chirurgion* take away his *Corraſives* from the wound of his Patient, as long as the proud fleſh remaineth? Perhaps he eſpieth in thee a great deale of *droſſe*, not yet refined, and purged off: And can we blame for want of *love to his gold*, that *Goldſmith* that will ſuffer his gold to remaine in the fire till † the droſſe be all off? Or if none of theſe, it may be he foreſeeth, that if the rodde were once off thy back, thou wouldſt to thy old ſinfull courſes againe; and therefore for his greater glory, and thy greater good, he thinketh it fitteſt to keep thee ſtill under the laſh: For ſome are of that diſpoſition, that they are never well affected, but when afflicted; And it may be this is thy caſe: Which way ſoever it be, reſolve of this,

* *Medicus crudelis eſt, qui exaudit hominem, & parcit vulneri & putredini.* Aug. in Pſal. 34. & in Pſal. 90. & in Pſal. 98. & in Pſal. 130. & in 1 Joh. 6. & alibi.

† *Vide* Chryſoſt. ad popul. Antioch. 4. de patientia.

this, either God (if thou wilt be content to *waite his leisure*) will, in his good time, *set an end to these thy crosses* here; or, if he see not that expedient, he will *crowne thee with glory and immortality* in the world to come, which he knoweth will be better for thee. Esay 40.31. & 49.23. & 64.4. Hab. 2.3.

SECT. XIX.

AND thus farre touching those distresses of Gods children, which, respecting the *time present*, doe arise from *a conceited want of love in God*. The other distresses respecting the *time present*, are those which doe arise from *a conceited want of grace in themselves*.

And hence commonly ariseth a *three-fold distresse*. The Distresses.

The first is for *want of grace in selfe*.

The second is for *want of some certaine measure of grace*.

And the third is for *want of sincerity in that grace which they conceit they have*.

If the first of these be the cause of thy present distresse, then know this for thy comfort, The Comforts.

1. That there is a great difference betwixt the *being of grace*, and the *sensible working* of it; for † grace may be where it doth not sensibly worke. † *Vide* Spin. de justit. Christi.

There may be * life in the root of a tree, though in the winter ſeaſon the ſame be without leafe and fruit: In a mans body there may be life, although for the preſent, being in a ſwound, he doth neither move nor breathe. And in a dry ſummer there may be a ſecret ſpring of a well in the earth, though not ſo much as a droppe of water doe flow from it: So there may be in thee at this time, grace, though now, for the preſent, it doe not by any outward act diſcover it ſelfe to thee, or any other.

* See *P. Baine* Triall of a Chriſtians ſtate, pag. 4. *Taffin.* markes of Gods children, cap. 4.

2. Thou muſt know, that there is alſo a great deale of difference betwixt a mans *having of grace*, and a mans *being aware that he hath it*: So that a man may have grace even then, when he ſtandeth moſt peremptorily to it, that he hath none at all. Phyſicians report of men ſubject to melancholly paſſions, that ſome have † thought themſelves dead, and could not be perſwaded otherwaies; when as yet all that have beheld them, have knowne them to be living: And ſuch like ſpirituall perturbations are many times in the minds of Gods children in the time of ſpirituall diſtreſſe; ſo thereupon they will conclude directly of themſelves, that they have no grace at all; and they that come to talke with them, and to comfort them, cannot beate them from that conceite, although they ſee in them many,

† See Mr. *Burtons* Melanch. pag. 169.

many, and thoſe apparent evidences of grace, and gracious goodneſſe. And it may be, this is thy caſe.

But ſuppoſe, 3. that thou hadſt indeed neither faith, nor repentance, nor any other ſaving grace: yet finding that thou * ſeeſt and feeleſt in thy ſelfe the want of theſe, art grieved for it, doeſt *wiſh* and *deſire* it might be otherwaies: this may be thy comfort, that even this, in Gods account and acceptation, is as much as if thou *hadſt* theſe graces themſelves.

A child of God in the time of ſpirituall diſtreſſe, cannot be made to believe, that he doth believe; and yet even then he will tell you, that he doeth wiſh he could believe, that he is grieved for his unbeliefe, &c.

A child of God in the time of ſpirituall diſtreſſe, cannot be made to believe that he is † ſorry, and grieved as he ſhould be, for his ſinnes; and yet even here he will tell you, that he is ſorry and grieved, becauſe he can be no more ſorry and grieved.

A child of God in the time of ſpirituall diſtreſſe, cannot be made to believe that he can pray; and yet even then you ſhall hear come from him, ſobbes, and ſighes, and

* See *Perkins* in his Graine of Muſtard ſeed, Cor. 3. *Downams* Warfare, part 1. cap. 42. *Dyke* of Repent. cap. 15. *Byfield* in Col. cap. 1. v. 4. *Crooke*, Serm. 3. *Greenham*, pag. 144.

† *Ad dolorem contritionis pertinet etiam hoc, dolere quòd non poſſumus de peccato ſatis dolere.* Chemnit. Exam. de Contrit. *Perkins* Caſes of Conſc. lib. 1. cap. 5. Sect. 2. caſe 2. Chamier. panſtrat. tom. 3. de ſatisfact. propriis, lib. 23. cap. 21. *Refert confeſſorem dixiſſe matri* Gratiani, Lombardi, *&* Comeſtoris, *Si non habes tantum dolorem, quantum exigit tam horrendum ſcelus, de hoc tamen doleas, quod non potes dolere.*

groanes; yea, even prayers with teares for the grace of praying.

And if either of theſe be thy caſe, this thou muſt know for thy comfort, that every ſuch complaint and griefe for want of theſe and the like graces, is a ſure argument, and infallible teſtimony of the preſence of that which yet thou complaineſt of, and grieveſt for, as if it were not in thee. For no man but a Believer can complaine of the lacke of faith; and the *want of grace* cannot be taken notice of *without grace*.

But ſuppoſe, 4. that thou didſt not onely ſee and feele in thy ſelfe the want of theſe graces, but didſt alſo inſtead of them ſenſibly perceive the contrary corruptions; as inſtead of faith, infidelity; inſtead of griefe and ſorrow for ſinne, obſtinacy and obdurate hardneſſe, and the like. Yet this I would have thee to know for thy comfort, * That if thou doeſt (to the utmoſt of thy power) ſtrive againſt theſe thy corruptions which thou feeleſt, this is ſo farre from being an evidence of the want of theſe graces, as that it may on the contrary moſt certainly aſſure thee that thou haſt them. For even the very *feelings, and ſtrivings againſt unbeliefe* in the child of God, are the beginnings of *faith*; and the *feeling and bewailing of hardneſſe of heart*, is the *ſeed of godly ſorrow*.

* Corruptions felt, hated, and ſtriven againſt, are no markes that we are not the Lords, but the contrary. See Mr *Rogers* of *Dedham*, Doctrine of Faith, cap. 2. pag. 177.

SECT.

Sect. XX.

A Second thing that troubleth the Child of God labouring under the ſenſe of want of Grace, is not ſo much the feat of wanting *Grace it ſelfe*, as of wanting ſuch, or ſuch a *meaſure of Grace*, as he formerly had, or which he thinketh Gods Word doth oblige him to have.

Touching the former, thus have I heard ſome Diſtreſſed Soules to ſay: There was a time when I felt that true of my ſelfe, which *Job* ſo comfortably profeſſeth of himſelfe, That *I preferred the Words of the Lords mouth before mine appointed food.* I have known the day when I could with earneſtneſſe of affection, and feeling of wants pour out my Soul unto God. I could once have wept heartily for my ſinnes, &c. But now alas (and with teares he uttereth it) I can find none of all theſe things in my ſelfe, and therefore what can I think, but that all this which I have formerly felt, is other then the Hypocrites vaniſhing flaſhes? The Diſtreſſe.

If this be thy caſe, know this for thy Comfort. Firſt, that there may be in the beſt of Gods Children decayes of Grace in part, and for a time. For of the Church of † *Epheſus* it is ſaid, That ſhe was *fallen* † Revel. 2. 4. The Comfort.

from

from her firſt love; and yet retained the eſteeme of a *Church*, and that even with her Lord Jeſus Chriſt. And of the

* Phil. 4. 10. *Philippians* the * Apoſtle ſaith, That *their care did begin to ſpring againe*; which, what elſe can it argue, but that this their care had had his *fall*, and *Winter* of decay? And of the beſt of Gods Saints living, who is there, that doth alwayes hear with equall attention, reverence, and cheerfulneſſe; or pray with like earneſtneſſe of deſire, feeling of wants, and aſſurance to be heard? Or doth doe any thing in Gods Service at all times, as at ſome times? Secondly, thou muſt alſo know, that there is no decay of Grace in Gods Child ſo great, but by Gods bleſſing in the uſe of the meanes ſanctified to that end, may be repaired againe, and reſtored to its wonted perfection. The Church of *Epheſus* formerly mentioned, was *fallen from her firſt love*; yet

† Revel. 2. 5. is ſhe adviſed by † Chriſt, *To remember from whence ſhe is fallen, to repent, and to do*

* Revel. 3. 2. *her firſt Workes again.* The Church of **Sardis* likewiſe was ſo farre decayed in reſpect of her former eſtate of Grace, as that all her firſt Graces were even now *ready to die*: and yet is ſhe exhorted ſtill *to ſtrengthen that which remaines*, yea, though it be ready to die. And doth Chriſt exhort to that (thinkeſt thou) which he will not have, or

may

may not be done? Oh farre be this from thee, or any other, to think!

Well then, if this be thy caſe, and thou findeſt thy ſelf clean alter'd from what thou formerly haſt been, I will not deny but that thou haſt juſt cauſe of Sorrow, but of Deſpaire thou haſt no cauſe at all; for loe, there is yet a poſſibility for thee to ſtrengthen that which remaines, and is ready to die: there is yet a ſpark left within thee, which being *ſtirred up* * and blown, may be brought to ſuch a meaſure of Holy Heat, as may reſtore thee again to thy wonted Fervency.

* Ἀναζωπυρεῖν. 2 Tim. 1. 6

And therefore, when this dull fit doth at any time come upon thee, doe not (as the Devill would have thee) conclude from hence, That *there is no help for thee in thy God*, but rather doe as † *David* did: Goe unto God, and pray unto him to *quicken thee*, and to put *new life* of Grace into thy Soul, and to *reſtore unto thee the wonted joy of thy Salvation*: uſing, together with it, all other meanes ſanctified by God to that end; and amongſt the reſt eſpecially, a more carefull, and conſcionable attendance on the Publique Miniſtery of the Word.

† Pſal. 51. 10, 11, 12.

SECT.

Sect. XXI.

The Diſtreſſe. BUt it may be thou art not ſo much troubled at the want of that meaſure of Grace which thou formerly haſt had, as at the want of that meaſure of Grace which thou doſt think that Gods Word obligeth thee to have. Thou thinkeſt perhaps, that thy *Faith* is not ſo ſtrong, thy *Love* not ſo affectionate, thy *Obedience* not ſo entire; no Grace in thee ſuch, and ſo great as it ſhould be, and therefore canſt not perſwade thy ſelfe that thou art one of Gods Choſen, ſeeing ſo little a meaſure of Grace appeareth to be in thee.

The Comfort. If this be thy caſe, thou muſt know this for thy Comfort. 1. That the *leaſt meaſure of Grace*, is as *truly Grace* as the *greateſt*. Perhaps another Man may have a *ſtronger Faith* then thou haſt, yet thou mayſt have as *true* a Faith as his: and ſo of all other Graces: for diverſity of *Degrees* in the quantity of a thing doth not take away, & annihilate the *Exiſtence* of *Being* thereof. A ſmall drop of Water is as well, and as truly Water, as the whole Ocean. A little ſpark is as well, and as truly Fire, both in reſpect of ſubſtance, and quality, as the greateſt Flame. And a little Man, is as truly a Man,

as

as the greateſt Gyant. And ſo is it with Grace, the ſmalleſt meaſure thereof that Gods Child hath, or may have, is as truly Grace as the greateſt.

2. Thou muſt know that the leaſt meaſure of Grace which Gods Child hath, or may have, being in ſincerity, findes acceptation with God *: for he meaſureth the Graces of his Children not by *quantity* but by *quality*, not by muchneſſe, but by ſincerity. He will not enquire how great, or how little, but how ſincere thoſe Graces are which are in his Children. *Faith*, if it be (a) unfaigned, though it be but as a *grain of muſtard-ſeed*: Obedience likewiſe, though it be mingled with many weaknesſes, yet if it be (c) *hearty*, hath promiſe of gracious acceptation. It is now under the Goſpell, as it was in the Sacrifices under the Law, where not the price, and value of the gift, but the ability, and affection of the offerer was reſpected. For (d) *God reſpecteth not ſo much what we can doe, as what we would doe, and that which we would performe, and cannot, he eſteemeth it as if it were performed.* And ſo much the Apoſtle witneſſeth in a caſe not much unlike; *If there be firſt* (e) (ſaith he) *a willing mind, it is accepted according to that a man hath, and not according to that a man hath not.*

* See Doctor *Slaters* Serm. on Prov. 18.14. *Non ex gradu aut menſura fidei vel pœnitentiæ dependet juſtificatio, ſed ex veritate.* Davenant. in Coloſ. pag. 21.

(a) 1 Tim. 1.5.
(b) Mat. 17.20
(c) Rom. 6.17.

(d) *Nec inſtruetur Deus quantum quilibet valeat, ſed quantum velit, & quicquid vis & non potes, Deus factum computat.* Aug.

(e) 2 Cor. 8.12.

3. Thou muſt alſo know this, that the *ſmalleſt*

(f) Mat. 25. 29 *ſmalleſt beginnings* of Grace, are (f) *pledges and aſſurances* of a *greater* meaſure, where there is thankfull acceptance, and conſcionable uſe of thoſe already received to the glory of the Beſtower.

4. And laſtly, let not this be forgotten that what thou wanteſt in reſpect of a meaſure of Grace in *thy ſelfe*, thou haſt

(g) Joh. 1. 16. ſupplyed in *Chriſt*, thine Head (g): *For his fulneſſe We all receive, and that Grace for*

(h) Phil. 4. 19. *Grace*: And *my God* (ſaith (h) Saint *Paul*) *ſhall fulfil all your neceſſities through his riches With glory in Jeſus Chriſt.* Or if this were not ſupplyed in him, yet in him it is ſo full

(i) Rom. 8. 1. 33. 34. puniſhed, as that to thee which art (i) *him*, it ſhall never be imputed.

SECT. XXII.

THe third and laſt thing that troubleth the Child of God, labouring under the ſenſe of the want of Grace, is a fear and jealouſie, that in the Graces which he hath, he wanteth *ſincerity*.

For thus, ſome of them in the time of Spirituall Diſtreſſe uſe to ſay; True it is that heretofore I have performed many excellent things ſavouring of Grace; but what will all theſe profit me, conſidering that in them all, I have played the groſſe

Hypo-

Hypocrite; for my *Conſcience* (which is to me in ſtead of a *thouſand witneſſes*) doth now tell me, that either for *fear*, or *faſhion*, or *vain-glory*, or *hope of temporall benefit*; or for ſome other carnall reſpect, I have performed them all. And it may be this is thy caſe.

*See Doctor *Sclaters* Serm. on Pro. 18. 14. *pag.* 21. *&c.* See Mr. *Boltons* Inſtruct. *ubi ſupra.* pag. 473.

If it be, this thou mayſt know for thy Comfort; that ſuppoſe thou hadſt been ſo groſſe an Hypocrite in the performance of all theſe, as thou doſt conceit, and imagine; yet Hypocriſie, as long as it is felt, and grieved for, and is by preſent purpoſe of heart, and future endeavour of life, intended to be ſtriven againſt, and reſiſted, is no more prejudiciall to the Salvation of Gods Child, then is any other ſinne which he hath committed. I deny not but that *Hell fire is the* † *portion of Hypocrites*, but it is of thoſe Hypocrites onely which live, and die Hypocrites without Repentance, and of no other. And therefore, if heretofore thou haſt been ſuch a one, call now upon God for mercy for it, pray to him for grace to be more ſincere hereafter; and withall, uſe the * means of ſincerity which Gods Word hath ſet down for that end, and then thou needſt not doubt, but that this thine Hypocriſie ſhall

The Comfort.

† Mat. 24. 51.

* See Mr. *Dyke* of the deceitfullneſſe of the Heart. *pag.* 380. Doctor *Downe* on Pſa. 15. *pag.* 26. & 53. &c.

M. *Byfield* on 1 Pet. 2. *pag.* 29. M. *Hierons* Works. *vol.* 2. *pag.* 160. *&c.* M. *Harris* on Mat. 5. *pag.* 295. M. *Schudders* Dayly Walk. *pag.* 373.

be

be forgiven thee, how foul, and abomina-
ble ſoever it hath been in the eyes of God
or of thine owne Conſcience. And thu
far alſo touching thoſe Diſtreſſes of God
Children which reſpect *the time preſen*
Now in the laſt place follow thoſe whic
reſpect *the time to come.*

SECT. XXIII.

AND all theſe we may referre to on
generall, and common head, and tha
is a fear ariſing in the hearts of Gods Chil
dren leſt they ſhould not (conſiderin
their own weakneſſe, and their Adverſi
ries great ſtrength) be able to *perſeveren*
and hold out unto the end, without whic
they know there is no hope of Salvatio
And if this be that which troubleth the
then know thou this for thy Comfor
That he, which is (*a*) once the Child o
God, and in the eſtate of Grace, thoug
he may *fall fearfully*, (as *David*, *Peter*, an
others of Gods Children have done) ye
(b) *fall totally*, or *finally*, from Grace h
cannot.

(*a*) See Maſter *Hookers* Serm. in Hab. 1. 4. *pag.* 6. 7. &c. Mr. *Hierons* Workes. *vol.* 1. *pag.* 365. & 626.

(*b*) Jer. 8. 4.

And that this is ſo, it may plainly appe
by that which we read to this purpoſe i
the Scriptures. For therein we find, firſt
touching God, that he will never *totally*
o

or *finally*, withdraw his Grace from his Child, which he hath once given him: For *with him there is no* (c) *ſhadow of turning.* The (d) *mercy* wherewith he hath compaſſion on his Elect, is like himſelf, *Everlaſting*, and ſo is his (e) *Love.* Yea, thoſe gifts of his which accompany an effectuall Calling, (f) *are without Repentance*: that is, they be ſuch, conferring of which he never repenteth him: Nay, he rather (g) *addes more Grace* alwayes to his Children, then takes ought from them.

(c) Jam. 1.17.
(d) Eſay 54.8.
(e) Jer. 31.3.
(f) Rom.11 29. Τὰ χαείσματα ἀμεταμέλητα.
(g) Luk. 8.18.

Secondly, as *God* will not *withdraw* his Grace, ſo the *Devill* cannot *extinguiſh* it: he will endeavour indeed to doe it, but his power is abridged. For (h) *greater is he that is in you, then he that is in the World.* And Chriſt hath promiſed, That (i) *Hell-gates ſhall never be able to prevaile againſt thoſe that are his.*

(h) 1 Epiſt. John 4. 4.
(i) Mat.16.18.

And thirdly, if we fear our (k) owne weakneſſe, this may be our Comfort, as the ſame Scripture will tel us (l). 1. *That God will perfect his power in our weakneſs*, and make us (m) *ſtrong in him* when we are *weakeſt in our ſelves*: at leaſt, he wil *not* **ſuffer us to be tempted above that We are able to bear.* Or 2. If at any time he ſhould, he will *keep us* even then *by his owne* (n) *power unto Salvation*: and though we ſhould *take a fall*, yet ſhall we not *utterly be*

(k) See Doct. *Sclater* on 1 Theſ. 5. pag. 443.
(l) 2 Cor. 12.9.
(m) *Ibid.* ver. 10
* 1 Cor. 10.13
(n) 1 Pet. 1.5.

(o) Pſal. 37. 24 *caſt off*, for *he will not put under* (o) *his hand, and ſtay us.*

Againe, here might be conſidered for our further Comfort, that our eſtate now, is better then was (p) *Adams* in his Creation: for he was left for *ſtanding*, or *falling*, to the power of *his own will*, he had his perſeverance in his own hands, which we have not; but Chriſt hath it for us, who is a *ſurer keeper*, and will keep both *it for us*, and *us by it* unto the end, in deſpight of all his, and our Enemies. For none can *take us out* (q) *of his hands*, nor *ſeparate us from* (r) *his love.* And therefore doe not caſt thy ſelfe down any longer with ſuch cauſeleſſe feares of thy finall, and future eſtate, but rather comfort thy ſelf, both in reſpect of theſe, and all other thy Spirituall Diſtreſſes, with ſuch Comforts as God in his Word doth afford thee. And becauſe thou mayſt alwaies have at hand, ſuch places of Scripture whereon to ſtudy, & meditate, I have hereafter following, ſet downe a Catalogue, or ſummary Collection of ſuch Scripture Comforts as may be moſt for thy preſent uſe.

(p) See *B. B. Lakes* Sermons. *part 2. pag.* 48.

(q) Joh. 10. 28.

(r) Rom. 8. 35. 38, 39.

THE END.

THE SICK SOVLES BIBLE.

OR,

A Catalogue of Scripture-Comforts, fitted to the severall Distresses of Gods Afflicted ones, who labour under the sight of their sinnes, and the sense of Gods wrath due unto them for the same.

ROM. 15. 4.

Whatsoever things are written aforetime, are written for our learning, that we through patience, and comfort of the Scriptures, might have hope.

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Scripture Comforts exceed all other Comforts in three respects.

1. They are more *solid*, because more *true*.

2. They are more *(a) universall*.

3. They are more *effectuall*. See Dr. *Sclatter* in 1 Thessal. 4. ver. 18. pag. 348, 349.

And all other Comfort which is sought with neglect of this Comfort, brings two great evils.

1. It *increaseth griefe*, however for a time it seems to mitigate it.

2. It *leaves a man destitute*, when he hath most need of Comfort. See BB. *Cowper* in Psal. 119. ver. 92.

(a) *Nulla est in humana natura, vel corporis, vel animæ passio quæ medicinam hinc accipere nequeat.* Chrysost. in Gen. Hom. 29.

Pſal. 119. 50.

It is my Comfort in mine affliction.

Ibid. ver. 92.

Unleſſe thy Law had beene my delight, I had periſhed in mine affliction.

The

The Sick Soules Bible.

OR,

A Catalogue of Scripture-Comforts, fitted to the ſeverall diſtreſſes of Gods afflicted ones, who labour under the ſight of their ſinnes, and the ſenſe of Gods wrath due unto them for the ſame.

I. Diſtresse.

That they are none of Gods children, nor belonging to him, becauſe they are thus diſtreſſed.

FOr comfort in this diſtreſſe, reade theſe places of Scripture, *Eſay* 50. 10. *Pſal.* 88. throughout. *Pſal.* 6. 3. *Pſal.* 77. from the 1. v. to the 11. *Pſal.* 22. 1, 2. *Pſal.* 31. 9, 10. *Pſal.* 38. from the 1. v. to the 11. *Pſal.* 42. 3. *Pſal.* 69. 2, 3. *Pſal.* 80. 4, 5. *Pſal.* 102. 3, 4, 5. *Pſal.* 109. 22. *Eſay* 48. 10.

Psal. 43. 5. *Job* 1. throughout. *Job* 2. to the 10. v. *Job* 6. 4. *Job* 7. 3, 4, 5. 13, 14, 15. *Job* 10. 6. 17. *Job* 13. 24, 26. *Job* 16. 8, 9, 13, 14, 16. *Job* 19. 10, 11, 12. *Job* 30. 16, 17, 20, 21. *Prov.* 3. 11, 12. *Heb.* 12. 6, 7, 8. *Rev.* 3. 19. *Esay* 63. 15. *Job* 5. 15. *Job* 33. 14, 15, 16, 17, 18.

II. Distresse.

That they are not Gods children, nor belonging to him, because he permitteth the Devill thus to tempt and trouble them.

FOr Comfort in this Distresse, reade these places of Scripture.

Math. 4. from the 1. v. to the 12. 2 *Cor.* 12. 7. *Luk.* 22. 31. 1 *Cor.* 10. 13. *Jam.* 1. 12. *Gen.* 3. 15. *Rom* 16. 20. *Rev.* 2. 10. *Ephes.* 6. 12. *Rev.* 12. 17. *Luk.* 4. 13.

III. Distresse.

That they are not Gods children, nor belonging to him, becauſe they have ſuch fearfull thoughts ſuggeſted unto them, as to blaſpheme God, his Word, the Lord Jeſus Chriſt, &c. to make away themſelves, or to kill ſome other body.

For comfort in this Diſtreſſe, reade theſe places of Scripture, *Heb.* 4. 15. compared with *Math.* 4. 6. 9. *Job* 7. 15.

IV. Distresse.

A feare leſt they are wholly forſaken of God.

For comfort in this Diſtreſſe, reade, *Eſay* 49. 14, 15, 16. *Pſal.* 9. 18. *Pſal.* 30. 5. *Pſal.* 112. 4. *Eſay* 54. 7, 8. *Lam.* 3. 31. *Deut.* 4. 30, 31. *Joſh.* 1. 5. *Heb.* 13. 6. 1 *Sam.* 12. 22. *Job* 8. 20. *Jer.* 31. 3.

V.

V. Distresse.

Doubting of mercy, and pardon.

FOr comfort in this diſtreſſe, reade *Prov.* 28. 13. *Ezech.* 18. 21, 22. *Eſa* 55. 7. 1. *Joh.* 1. 9. *Eſay* 1. 18. 1 *Chro* 21. 13. *Nehem.* 9. 17. *Exod.* 34. 6. *Numb.* 14. 18. 2 *Sam.* 12, 13. 2 *Chron.* 13. 2 *Chron.* 33. 12, 13. *Pſal.* 145. 8, *Eſay* 43. 25. *Eſay* 30. 18, 19. *Eſay* 57. *Eſay* 66. 2. *Jerem.* 31. 34. *Mic.* 7. 18, *Math.* 11. 28. *Luk.* 7. from the 37. v. the end of the Chap. *Luk.* 15. throughou *Luk.* 18. 13, 14. *Luk.* 18. 8, 9. *Acts* 2. 37, 38. *Acts* 3. 13, 14, 15, 19. *Rom.* 5. *Rom.* 5. 8, 9, 10. 1 *Corinth.* 6. 9, 10, 1 1 *Tim.* 1. 15, 16. 1 *Epiſt. Joh.* 2. 1, 2.

VI. Distresse.

A feare leſt they have committed the ſinne againſt the Holy Ghoſt.

FOr comfort in this diſtreſſe, reade 1 *Epiſt. Joh.* 3. 9. & 1 *Epiſt. Joh.* 5. 1

VII. Distresse.

Conſciouſneſſe of their great unworthineſſe to aske or receive any thing at the hands of God.

FOr comfort in this diſtreſſe, reade, *Eſay* 55. 1. *Luk.* 15. 19, 21. *Luk.* 18. 13. *Gen.* 32. 10. *Math.* 8. 8. *Math.* 15. 22. to the 29. v. *Deut.* 7. 7, 8, 9. 2 *Chron.* 30. 18, 19, 20. *Pſal.* 40. 17. *Pſal.* 51. 17. *Pſal.* 103. 13. *Math.* 5. 3. *Rom.* 3. 24. *Rom.* 5. 8, 9, 10. 2 *Corinth.* 9. 8. *Joh.* 1. 16. *Jam.* 4. 6. *Rom.* 8. 26, 27. *Revel.* 8. 4. *Hoſ.* 4. 5. 1 *Epiſt. Joh.* 4. 10.

VIII. Distresse.

Conſciouſneſſe of their owne weakneſſe, and feare of the Devils power.

FOr comfort in this diſtreſſe, reade, 1 *Epiſt. Joh.* 4. 4. 2 *Chron.* 32. 7, 8. 2 *Chron.* 20. 12. *Pſal.* 16. 8. *Pſal.* 29. 11. *Pſal.* 37. 39. *Pſal.* 46. 1. *Pſal.* 145. 14. *Eſay* 35. 3, 4. *Eſay* 40. 29, 31. *Eſay* 41. 10. *Rom.* 8. 31. *Luk.* 11. 21, 22. *Joh.* 10. 28. *Math.* 16. 18. 2 *Corinth.* 12. 9. *Zechar.* 12. 8. *Revel.* 1. 18.

IX.

IX. Distresse.

Conſciouſneſſe of their wants, and im perfections.

FOr comfort in this diſtreſſe, reade 2 *Cor.* 8. 12. *Luk.* 15. 20. 2 *Chron.* 8. *Gen.* 22. 16. compared with *Heb.* 11. *Eſay* 42. 3. 2 *Chron.* 19. 3. *Luk.* 22. 3 *Mal.* 3. 17. *Luk.* 17. 5. *Phil.* 4. 13. *Mat* 25. 29. *Phil.* 4. 19. *Phil.* 1. 16. 2 *Cor.* 9. *Rom.* 7. 19, 20. *Mark.* 9. 24.

X. Distresse.

Doubting of Perſeverance.

FOr comfort in this Diſtreſſe, reade 1 *Pet.* 1. 5. *Luk.* 22. 32. compared with *Joh.* 17. 20.

XI. Distresse.

Touching Recidivation, and falling backe into the ſame ſinne after repentance.

FOr comfort in this Diſtreſſe, reade, * *Eſay* 1. 18. *Jer.* 3. 1. *Hoſ.* 14. 5. 1 *Epiſt. Joh.* 1. 7. *Gen.* 12. 19. compared with *Gen.* 20. 2. *Luk.* 17. 4.

* Scarlet ſins twice dipped, or died; that is, againe, and committed.

XII. Distresse.

For want of wonted joy in believing, and aſſurance of Gods favour.

FOr comfort in this Diſtreſſe, reade, *Pſal.* 43. 11. *Pſal.* 51. 8, 9, 10, 11, 12. *Pſal.* 6. 1, 2, 3, 4, 5. *Pſal.* 13. 1, 2, 3. *Pſal.* 22. 1, 2, 3. *Pſal.* 77. from the 1. v. to the 13. *Pſal.* 88. throughout. *Eſay* 63. 15.

XIII.

XIII. Distresse.

Doubting of deliverance from the preſent felt affliction, becauſe ſo long continued.

FOr comfort in this diſtreſſe, reade, *Hab.* 2. 1, 2, 3. *Jam.* 5. 7, 8. *Pſal.* 9. 18. *Pſal.* 34. 24. *Pſal.* 37. 7. *Eſay* 49. 23. *Eſay* 64. 4. *Micah* 7. 7. *Pſal.* 13. 1. *Pſal.* 22. 1, 2. *Pſal.* 147. 11. *Pſal.* 101. 1, 2. *Eſay* 8. 17. *Eſay* 25. 9. *Eſay* 26. 8. *Eſay* 57. 16. *Pſal.* 9. 9. 1 *Corinth.* 10. 13. 2 *Pet.* 2. 9. *Pſal.* 40. 17. *Pſal.* 34. 18. *Pſal.* 121. 5. *Eſay* 41. 10, 13, 14. *Pſal.* 103. 9.

XIV. Distresse.

A feare leſt they have outſtood the day of Gods viſitation, and calling; and that therefore it is now too late to call for mercy, and pardon.

FOr comfort in this diſtreſſe, reade, *Heb.* 3. 14, 15. 2 *Chron.* 6. 36, 37, 38, 39. 2 *Chron.* 33. 10, 12, 13, *Math.* 23. 37. compared with *Lev.* 26. 44, 45.

XV.

XV. DISTRESSE.

becauſe this is not the firſt time that they have been thus troubled in mind at the ſight of their ſinnes, and the ſenſe of Gods wrath due unto them for the ſame; which they feare is not an eſtate that may betide Gods child: becauſe they that have once received the ſpirit of Adoption, never receive the ſpirit of Bondage to feare againe, Rom. 8. 15.

FOr comfort in this diſtreſſe, * reade, *Job* 33. 14. to the 31. v.

* See Dr. *Sclaters* Serm. in Prov. 18. 14. Mr. *Boltons* Inſtruct. *ubi ſupra.* pag. 460.

FOr the further comfort of Gods child thus diſtreſſed, I would adviſe him, beſides the former places of Scripture here before ſet downe, to peruſe theſe hereafter following, or to have them read unto him by thoſe that be about him.

Luke 15. *Rom.* 8. *Pſal.* 103. *Heb.* 12. *Eſay* 54.

I Have of purpoſe forborne to ſet down the words of theſe fore-quoted places of Scripture, that the Sicke Soule may ſpend ſome of his vacant time in turning to them and peruſing of them, the better to keep him from *idleneſſe*, and *melancholly* muſing.

2 Pet. 3. 16.

*Amongſt which, ſome things are hard to be underſtood, which they that are unlearned, and unſtable, * wreſt, as they doe alſo other Scriptures, unto their owne deſtruction.*

* *Evangelium pertrahunt ad Sententiæ ſuæ præcipitium.* Juſtin. Martyr. Ep. ad Zenam.

THE END.

THE SICK SOVLES MISTAKES.

WHEREIN

Thoſe places of Scripture, (which being miſtaken, doe many times prove the very rack of tender Conſciences, and make them to draw from them fearfull Concluſions againſt themſelves) are vindicated and cleared, and the Concluſions confuted.

MATH. 22. 29.

Ye erre, not knowing the Scriptures.

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The Sick Soules miſtakes.

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SECT. I.

The places of Scripture.

PROV. 1. 24, &c. *Becauſe I have called* (ſaith God) *and ye have refuſed, &c. They ſhall call upon me, but I will not anſwer.*

HEB. 12. 17. *When Eſau would have inherited the bleſſing, he was rejected, and found no place for repentance, though he*

ſought it carefully with teares.

MATH. 25. 11, 12. *The fooliſh Virgins comming too late, when the dore was ſhut: cried, Lord, Lord, open unto us, and yet could not be admitted.*

LUK. 13. 24. *Many will ſeeke to enter in, and ſhall not be able.*

The Concluſion which tender Conſciences draw from theſe places of Scripture againſt themſelves, is thus:

THat if this be ſo, then certainly God will never have mercy upon them; though either they themſelves, or others for them, ſhould pray, and call, and cry unto God for it never ſo earneſtly: For they now ſee, and their conſciences doe tell them (that having ſo often, and for ſo long a time rejected all Gods offers of grace made unto them in the Miniſtery of the Word, for their converſion) the time, and date of their converſion is paſt; and therefore it is now too late, and it will be but in vaine for them, or others in their behalfe, to ſeeke or ſue unto God for it, or for his mercy upon them, in caſe they ſhould now convert, & amend: For Gods Word is true, and that (in the fore-alledged places) doth aſſure them thereof.

The

The fore-alleaged places of Scripture, vindicated, and cleared.

AS for that place (*a*) in *Prov.* 1.24.&c. if it be rightly underſtood, it maketh nothing for that, which is by the tender Conſcience from thence concluded. For by (*refuſing*) there he meaneth a conſtant, and obſtinate refuſing of Wiſdomes counſell, even untill ſuch time as God hath brought ſome heavy Judgment, or Miſery upon them. At which time perhaps they will then turne unto God, and call, and cry for mercy, pardon, and comfort: For ſo ſaith God, *ver.* 28. *Then ſhall they call upon me.* But by (*calling*) here is not meant an (*b*) hearty praying, with godly ſorrow for Sinne, making requeſt for Pardon, and for Grace: but a *crying, and howling* rather, like thoſe in *Hoſea* (*c*) under the ſenſe of Gods Judgments, praying only to be (d) *eaſed of it*, as (e) *Pharaoh* was wont to do. For at what time ſoever a true Penitent Sinner ſhall call and cry to God for mercy, God will hear his cry, and have mercy upon him: *For the Lord* (ſaith (f) *David*) *is nigh unto all them that call upon him, to all that call upon him in truth.*

(*a*) See Maſter *Scudders* Chriſtians dayly Walk. *pag* 545

(*b*) See Rom. 10. 13.

(*c*) Hoſ. 7.14.

(*d*) See the *Geneva* notes upon the place,

(*e*) Exod. 8.8. 29. & 9.28.

(*f*) Pſal. 145. 18.

Againe, for the ſecond place in *Heb.* 12. 17. touching *Eſau*, his *ſeeking of repentance*

pentance with teares, it is as much miſtaken as the former: for it is not to be underſtood of *Eſau his own repentance* from his Prophaneſſe, but of his Father *Iſaacks Repentance*. He would have had his Father to repent of what he had done, and to change his minde, by revoking the Bleſſing which he had given to his Brother, and to beſtow it on him: but he could finde no ſuch Repentance in his Father, no not though he *ſought it with teares*, as appeares, *Gen.* 27. 34. & 38.

And as for the third place alleaged out of *Mat.* 25. 11, 12. touching *the fooliſh Virgins being excluded out of the Bride-chamber for comming too late*. We muſt know that this is a Parable, and Parables muſt not be urged beyond their generall ſcope. Now the generall ſcope of the Parable is this, to ſhew that formall Profeſſors of Chriſtianity, ſuch as have onely a

* 2 Tim. 3. 5. * *Forme of godlineſſe* without *the power of it*, although they will not *live the life of the Righteous*, yet they could wiſh their

† Numb. 23. 10 † *end might be like theirs*: and becauſe of their outward Profeſſion of Chriſts name in this Life, they ſecurely expect Eternall Life; but becauſe before their Death, they did not provide the *Oyle* of Truth and Holineſſe; therefore at the day of Judgment they ſhall be diſappointed of entring into Heaven

Heaven, which in the time of their Life they did ſo much preſume of. So then, this Parable is not to be underſtood of what ſhall betide true Penitent Sinners in this Life; but of what ſhall betide Hypocriticall Profeſſours after this life at the day of Judgement, when the *Gate of Mercy* ſhall be ſhut, and all meanes which they ſhall then uſe to open it, ſhall be unavailable.

As for the fourth, and laſt place alleaged out of *Luke* 13. 24. that is as much miſtaken as any of the reſt, or rather more: For Chriſt ſaith, Not *many ſhall ſtrive to enter, and ſhall not be able*, but *many ſhall ſeek to enter, and ſhall not be able*: betwixt which, there is a great difference. For *ſeeking* imports onely a bare profeſſing of Chriſt, comming to Church, hearing the Word, and receiving the Sacraments: for thus did the Men ſpoken of by our Saviour, who are ſaid not *to be able to enter*. But *to ſtrive to enter*, is to doe all theſe, and more too: to wit, to put all his endeavours thereunto, to withſtand all lets, and hindrances, that may oppoſe him, to take every advantage that may make the way the more paſſeable, and to make uſe of the time, and meanes that are offered, when the way is ſo opened: this is properly *to ſtrive to enter*. Now never did any thus ſtrive

in ſeeking to enter (though it were but on the laſt day of their life) that was put backe [illegible], and not received: Witneſſe the penitent Theefe, *Luk.* 23. 40, 41. *&c.*

The Concluſion drawne from the formerly alledged places of Scripture, confuted.

HEre then is no reaſon, nor ground (you ſee) of drawing any ſuch fearfull Concluſion againſt your ſelves, as you imagine. I confeſſe it is moſt true, that * Joh. 12. 36. * *God would have us to walke, and worke, whilſt we have the light:* And † Heb. 3. 13. 15. † *whilſt it is called to day, to returne unto him; to accept of grace offered, and not to harden our hearts againſt it.* And (a) Luk. 19. 42, 43. our Saviour, for this cauſe, bewailed *Jeruſalem*, becauſe ſhe had let ſlip *the day of her viſitation.*

And therefore they that have let ſlip their firſt times, and offers of grace, have ſinned, and played the fooles egregiouſly, for which they have cauſe to be much humbled: But why they ſhould finally deſpaire, they have no cauſe at all. For as long as a man lives, and the meanes of ſalvation are not taken from him, nor he from thoſe meanes; but doth heare what God hath commanded him to doe, and what good things he ſtill offereth unto him in Chriſt.

Nay,

Nay, ſuppoſe the meanes were taken from him, or he detained from them, by ſickneſſe, impriſonment, or the like; ſo long as he yet lives, to call to remembrance what God hath commanded him to believe, and doe; and doth unfaignedly condemne himſelfe for refuſing grace heretofore, and would be now willing and deſirous to accept of it, the day of ſalvation is not yet paſt to that man, nor the date of *Gods* acceptance of him in *Chriſt*, as yet out; but he may, in the carefull and conſcionable uſe of the meanes appointed by God, find the comfort of both. And hereof we have a lively example in *Manaſſes*, for though the Lord ſpoke often unto him by his Prophets, and he would not regard, but ſtill refuſed all grace offered him, as appeares in 2 *Chro.* 33. 10. Yet at laſt (though but in his tribulation) calling heartily unto God for mercy, and humbling himſelfe greatly before him, he was heard of him, and received to mercy, *verſ.* 12, 13.

SECT. II.

The places of Scripture.

HEB. 6. 4, 5, 6. *For it is impoſſible, that they, which were once inlightened, and*

and have taſted of the heavenly gift, and were made partakers of the Holy Ghoſt; and have taſted of the good Word of God, and of the powers of the world to come; if they fall away, ſhould be renewed againe by Repentance.

HEB. 10. 26. *For if we ſinne willingly after that we have received and acknowledged the truth, there remaineth no more ſacrifice for ſinnes, but a fearfull looking for of judgement, and violent fire, &c.*

2 PET. 2. 20, 21. *They that have eſcaped from the filthyneſſe of the World, through the acknowledging of the Lord, and of the Saviour Jeſus Chriſt; if they be intangled again therein, and overcome, the latter end is worſe with them then the beginning: for it had been better for them not to have acknowledged the way of righteouſneſſe, then after they have acknowledged it, to turne from the holy Commandement given unto them.*

The Concluſion which tender Conſciences draw from theſe places of Scripture againſt themſelves, is this.

THat if this be ſo, then certainly they muſt never looke to repent, nor to finde mercy with God, through Chriſt; but expect Hell fire hereafter, and ſome fearfull end here. For

For their Conſciences do tell them, and they cannot deny it, that ſince their Converſion, and ſince the time that God hath revealed his Sonne Chriſt unto them, they have fallen ſhamefully, ſinned willingly; and have been often intangled againe in thoſe filthy, and prophane courſes of Life, in which they once lived before their Converſion, and which at their Converſion they ſeemed to renounce, and promiſed to forſake.

The fore-alleaged places of Scripture vindicated, and cleared.

THat place in the ſixt to the *Hebrewes*, and fourth Verſe, is not to be underſtood of any one, or more particular fallings into ſinne, but of an † univerſall Apoſtacy, and falling from Chriſt: for the Apoſtle ſaith not, if they fall, but if they fall away, utterly renouncing Chriſt, (in whom they made a ſhew formerly to believe) and all hope of Salvation by him, not ſparing what lyeth in them, to crucifie him again unto themſelves, and to make a mock of him.

† *Proleptſi, id eſt, prorſus lapſi.* Anſelm. in loc. *totaliter lapſi.* Aquin. *Totus, à toto in totum.* Jun. paral. in loc. Wittingly, willingly, malitiouſly, totally. *Decring. in loc.*

That place in the tenth to the *Hebrewes*, and ſix and twentieth Verſe is in like manner, not to be underſtood of any one, or more

more sinnes voluntarily, and willingly committed (for so even the best of Gods children, even after regeneration, may sinne; † there being as much of the flesh still, and sinfull corruption in the will, as in any other part of regenerate men) but * wilfully, that is, spitefully and maliciously committed against God, and against his Christ, treading under foot the Sonne of God, and counting his bloud an unholy thing, and even despiting the Spirit of Grace, as it is *v.* 29. Besides this, it is † one thing to have the whole consent of the will unto some one sinne, stollen away by some particular temptation; and another, to be wholly addicted and devoted to the waies of sinne, to have the whole heart universally married to lust, and filled with Satan, whereby it bringeth forth fruit unto death. Into the former of these, we grant Gods children may fall (and yet even in that case, the seed of God which abideth in them, though it did not operate to prevent sinne, will yet undoubtedly serve to supply repentance in due time for sinne) but that they should fall into the latter, 'tis repugnant to Scripture, and to the Throne of Christ in the hearts of his children.

† See Mr. *Edw. Raynolds* Serm. in Rom. 6. 12. pag. 288, &c.

* Ἑκουσίως implyeth not a single will, but rather a resolute wilfulness. See Dr. *Denisons* Serm. *in loc.* pag. 12.

† *Vide* Animad. Rob. Abbot, Episc. Sarisbur. in Thomsoni Diatrib. cap. 21. See Dr. *Fields* Appendix, *in fine, l.* 5. *de Ecclesia, part.* 1. *pag.* 130. Mr. *Perkins* Workes in fol. vol. 1. pag. 372. col. 2. d.

And as for that place in 2 *Pet.* 2. 20. it is not meant of every re-ensnarement, and re-entanglement in sinne after conversion:

For

For which of all Gods children can ſo carefully looke unto himſelfe, but ſome of Satans nets and traps which he ſets in his way, may (if God leave him never ſo little to himſelfe) re-enſnare him? But it is to be underſtood of ſuch a re-enſnarement, and re-entanglement in ſinne, and ſinfull courſes, as that he is thereby ſo enſnared, and entrapped, as that he is overcome by it, and made the Servant and Slave of ſinne againe: For *of Whomſoever a man is overcome* (ſaith Saint *Peter*) *of the ſame is he brought in bondage to doe the will of ſinne, to obey it in the luſts thereof; and to give up his members, as ſervants to uncleanneſſe, and to iniquity, to commit iniquity*, and that *with greedineſſe*. Rom. 6. 12. Rom. 6. 19. Epheſ. 4. 19.

The Concluſion drawne from the formerly alledged places of Scripture, confuted.

HEre then is no reaſon, nor ground, (you ſee) of drawing any ſuch fearfull concluſion againſt your ſelves, as you imagine. I confeſſe, the child of God may fall into ſinne after his converſion; yea, he may ſinne (in ſome ſort) willingly too; nay, he may be re enſnared, and entangled againe, in ſome ſinnes, (if God leave him to himſelfe) in which he had formerly lived:

ved: But that any, or all these upon hi
true repentance, should not be forgiven
him; or that the sacrifice of Christs death
should not be meritoriously available there-
unto, or that he should be left by meanes
of these his sinnes, in an estate worser, then
he is in, that never knew Christ, nor the
meanes of his salvation; this is more
then may be concluded from these, o
any other places of Scripture. Nay, they
doe assure us, that this is the portion only
of Apostates, and wilfull sinners, which
do renounce Christ; and of those that are s
overcome again by sinne, that they yeild
themselves over to be his slaves and vassals
for ever.

Sect. III.

The place of Scripture.

2 Corinth. 13. 5. *Prove your-
selves whether ye are in the faith.
Examine your selves: Know ye not your own
selves, how that Iesus Christ is in you, except
ye be Reprobates?*

The Concluſion which tender Conſciences draw from this place againſt themſelves, is this,

THat they, according to the Apoſtles command, have tried *whether they be in the faith, or no*; and *whether Chriſt be in them*: But upon this triall, and examination, they can finde no ſuch thing in themſelves, and therefore by the Apoſtles verdict, they muſt needs be *Reprobates* and *Caſtawaies.*

The place of Scripture vindicated and cleared.

FOr the better underſtanding of this place of Scripture, ſuch tender Conſciences muſt know, that by *Reprobates* in this place, are not meant thoſe that are not elect, whom God in his juſt judgement hath paſt by, and ordained unto wrath, as the word is uſually underſtood: For none of the elect, *before their Converſion*, doe know, by any ſearch, that they are *in the faith*, or that *Chriſt is in them*; for that cannot be knowne, which yee is not. Againe, many are not converted, untill they be thirty, forty, fifty yeates old, or upward: And ſhall

ſhall we ſay, that ſuch in their younger yeares were *Reprobates?* We may then ſay, that they were *in the ſtate of damnation*, but cannot, dare not ſay, they were *Reprobates.*

Beſides, a man muſt not be ſaid, *not to be in the faith*, and *not to have Chriſt in him*, becauſe he doth *not know* ſo much: For many of Gods deareſt children may have faith, and have Chriſt in them, and yet in the time of ſpirituall deſertion, or when ſome grievous temptation is upon them, may not know ſo much, as we ſee by daily experience. I confeſſe the word, *Reprobate*, is ordinarily underſtood by our common people, for a man ordained to condemnation; and I confeſſe it is a tearme proper enough to expreſſe ſuch by: But yet in this place, it cannot be taken in that ſenſe, as may appeare by the whole coherence of the Apoſtles Diſcourſe.

See Dr. *Jackſon* on the Creed, lib. 7. pag. 180. &c.

The thing now queſtioned by the *Corinthians*, upon the ſuggeſtion of ſome falſe Apoſtles, was this; whether *Paul* were *lawfully called to his Apoſtleſhip*; and therefore they require of him to give them † a *proofe of Chriſts ſpeaking in him.*

† Δοκιμὴν. v. 3.

To which his anſwer is this, or to this purpoſe, *I will goe no further to ſeeke a proofe of Chriſts ſpeaking in me, then unto your ſelves: Hath not the Word, and Goſpell of Chriſt,*

Chriſt, beene powerfull by my Miniſtery to convert you, and to beget faith, and to forme Chriſt in you? Looke into your ſelves, † try if ye have not faith, and if Chriſt be not formed in you. If you finde this, I need no other proofe of my calling, nor of Gods power and grace, bleſſing me in my calling. But if upon triall you cannot finde, that you are in the faith, and Chriſt thus formed in you, then you have yet either a meere forme of Chriſtianity, and my paines hath beene taken amongſt you in vaine: Or if you be Chriſtians in truth, yet you are unexperienced Chriſtians, and without proofe of the truth of it in your ſelves. But whether you finde, upon triall, theſe things in you, or no, I truſt and am aſſured, that I, and the reſt of Chriſts Miniſters with me, ſhall approve our ſelves to be true, and faithfull Miniſters of Chriſt; though you, and the falſe Apoſtles, thinke us to be ſuch, as cannot give proofe of Chriſts ſpeaking in us. So then the word here rendred (**Reprobates*) (to ſpeak as the coherence gives it) cannot be meant of ſuch as be Reprobates indeed, but of ſuch onely, as are †*unapproveable*, or can give no proofe for the preſent; and make it appeare to themſelves, that they are in the faith, or that Chriſt is in them indeed.

† Δοκιμάζεσθε.

* Ἀδόκιμοι.

† Εἰ μὴ ἀδόκιμοί ἐστε. Except you be unapproved, or except ye be without proof, *viz.* of your being in the faith, &c. See Mr. *Schudder*, *ubi ſupra*, *pag.* 936.

The Concluſion drawn from the fore-alleadged place of Scripture, confuted.

AND therefore they that ſhall from hence conclude, that becauſe upon triall, they can neither finde themſelves in the faith, nor Chriſt in them, therefore they are Reprobates indeed, doe fouly erre, and are much miſtaken. For firſt, (you ſee) the Apoſtle doth not avouch any ſuch thing here. And next, in caſe you ſhould be that, which the Apoſtle doth here intend, at the utmoſt it can be but this, that you are for the preſent, onely unexperienced and unapproved Chriſtians: For who knoweth not, that God can make you able to give better proofe thereof hereafter? And that he will doe it (you may build upon it) if you ſhall carefully and conſcionably keep on in the uſe of the meanes ſanctified and appointed by him for that end.

SECT. IV.

The place of Scripture.

1 JOH. 3. 20. *If our heart condemne us, God is greater then our heart, and knoweth all things.*

The Concluſion which tender Conſciences draw from this place of Scripture againſt themſelves, is this:

THat ſeeing their owne *Conſciences* doe (as they finde) *condemne them*; therefore they can be no other, then *damned Wretches*, in the ſight of *God*; for he is *greater then their conſciences*, and knoweth much more of them, then they know of themſelves, and accordingly will one day judge them.

The place of Scripture vindicated and cleared.

FOr the better underſtanding of this place of Scripture, we muſt know, that there is a *two-fold judgement*, which the heart and conſcience of a man paſſeth upon him in this life. The one is of *his eſtate and perſon*, as whether he be in the eſtate of grace, or no: The other is of *his particular actions*, whether they be good, or no.

This place of Saint *John* cannot be underſtood of judging, or condemning the *perſon*; for God in his finall judgement, doth not judge according to what a mans weake and erroneous Conſcience judgeth

of him here: For many a man, in his preſumption and ſelfe-confidence, may juſtifie himſelfe here, whom God may condemne hereafter: And many a poore diſtreſſed Soule may, with the *Prodigall*, and humble *Publican*, condemne himſelfe here, whom yet God will abſolve hereafter.

But this place is rather to be underſtood of *judging* of *particular actions*; namely, whether a man *love his Brother*, not *in word and tongue* onely, but *in deed, and in truth*, according to the Apoſtles exhortation, *v.* 18. which if his conſcience could teſtifie for him, then it might aſſure his heart before God, and give it boldneſſe to pray unto him, in confidence to receive whatſoever he did aske, according to his will: But if his owne *Conſcience* did, or could *condemne him* of not *loving his Brother in deed, and in truth*, then *God* (who is *greater then his heart, viz.* in knowing the truth of his love) knowing all things, muſt needs condemne him therein much more. And this I take to be the† full ſcope, and meaning of the place.

† See BB. *Lakes* Sermon *in loc. Lactant. de vero cultu, l.6. c.24.*

The Concluſion drawne from this fore-alleaged place, confuted.

LEt no diſtreſſed Soule then thinke, and conclude from hence, that becauſe his owne conſcience judgeth and condemneth him for a Reprobate, for a Caſt-away, and one that is not in the eſtate of grace, therefore he muſt needs be ſo in the judgement and condemnation alſo of the Lord. For firſt, you ſee this place proveth it not. Next, we know, and by experience do often find, that even Gods owne children, in the time of their ſpirituall diſtreſſe, are moſt unfit to judge of their preſent gracious eſtate here, or of their finall eſtate hereafter: Witneſſe, *David*, *Job*, *Jonah*, and other of Gods children. Yea, they that have thus judged of themſelves, have in concluſion found, that they have (by ſo doing) both miſjudged God, and themſelves, for which they have asked Gods pardon, and upon their true repentance have found it.

THE END.

THE SICK SOVLES PRESIDENTS.

OR,

Comfortable Examples of Distressed Consciences, which after long and deepe Distresses, have found ease and comfort, through Gods great mercy towards them.

ECCLES. 2. 11.

Looke to the Generations of old, and see: Did ever any trust in the Lord, and was confounded? Or did any abide in his fear, and was forsaken? Or whom did he ever despise, that called upon him?

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An Advertiſement to the READER.

AS there is no one thing that doth more diſhearten Diſtreſſed Conſciences, then to thinke that their caſe is ſingular, and that never any in their caſe were ever reſtored to comfort: So no one thing doth more comfort them, then to heare, that others have beene in as bad, or worſe a caſe, then they, and yet have found comfort in the end.

And therefore for the better furthering of their aſſurance of the one, and confirmation of the other, I have hereafter ſet downe theſe few examples, which I have met with in both kindes; wiſhing the Sick Soule to peruſe them, and if he finde comfort

fort by any of them, to give God the praise, who is the *Father of mercies and the God of all comfort, and consolation*: And if not, yet to resolve with *Job*, That *though the Lord should kill him, yet he will put his trust in him.*

Job 13. 15.

PSAL. 22. 4, 5.

Our Fathers trusted in thee, they trusted in thee, and thou didst deliver them.

They called upon thee, and were delivered; they trusted in thee, and were not confounded.

HEB. 13. 8.

Jesus Christ, yesterday, and to day, and the same for ever.

THE

THE Sick Soules Presidents.

OR, Comfortable Examples of Distressed Consciences, which after long, and deepe Distresses, have found ease and comfort, through Gods great mercy towards them.

A most comfortable Example of one Mr. Robert Glover, *Martyr; which sheweth, that one may be for a time without any sense, or feeling of Comfort from God, and yet finde it in the end. Taken out of the Booke of Martyrs*, Edit. Anno 1597. pag. 1555. col. 2. lin. 60.

AFter Mr. *Robert Glover* was condemned by the Bishop, and was now at the point to be delivered out of this world; it so happened, that two or three daies before, his heart being

being lumpiſh, and deſolate of all ſpiritu
conſolation, he felt in himſelfe no aptne
or willingneſſe, but rather an heavyneſſe a
dulneſſe of ſpirit, full of much diſ-comfo
to beare the bitter croſſe of Martyrdom
ready now to be laid upon him.

Whereupon he fearing in himſelfe l
the Lord had utterly withdrawne his wo
ted favour from him, made his moane t
one *Auſten* his Friend; ſignifying unto hi
how earneſtly he had prayed day and nig
unto the Lord, and yet could receive n
motion or ſenſe of any comfort from hi
Unto whom the ſaid *Auſten* anſwering
gaine, willed and deſired him patiently t
waite the Lords pleaſure: And howe
his preſent feeling was, yet ſeeing his cau
was juſt, and true, he exhorted him co
ſtantly to ſticke to the ſame, and to pl
the man; nothing at all miſ-doubting, b
the Lord in his good time, would viſit hi
and ſatisfie his deſire with plenty of co
ſolation, whereof (he ſaid) he was rig
certaine and ſure; and therefore deſir
him, whenſoever any ſuch feeling of Go
heavenly mercies ſhould begin to touch h
heart, that then he would ſhew ſome ſig
fication thereof, whereby he might witn
with him the ſame, and ſo departed fr
him.

The next day, when the time came of
Martyrdom

Martyrdome, as he was going to the place, and was now come to the ſight of the ſtake; although all the night before, praying for ſtrength and courage, he could feele none; ſuddenly he was ſo mightily repleniſhed with Gods holy comfort, and heavenly joies, that he cried out, clapping his hands to *Auſten*, and ſaying in theſe words, *Auſten, he is come, he is come, &c.* and that with ſuch joy and alacrity, as one ſeeming to be riſen rather from ſome deadly danger, to libertie of life, then as one paſſing out of the world by any paines of death. Such was the change of the marvailous working of the Lords hand upon that good man.

Another moſt comfortable Example of one Mr. John Glover, *who for a long time could not be perſwaded, but that he had committed the ſinne againſt the Holy Ghoſt; who yet afterwards lived and died in a comfortable eſtate. Taken out of the Booke of Martyrs alſo:* pag. 1551. lin. 80. col. 2.

THis Gentleman, Mr. *John Glover*, being called by the light of the Holy Spirit, to the knowledge of the Goſpell; and having received a wondrous ſweet feeling

feeling of Chriſts heavenly Kingdome; his minde after that, falling to ſome cogitations of his former affaires, belonging to his vocation, began by and by to miſ doubt himſelfe upon occaſion of thoſe words *Heb.* 6. 4. *For it is impoſſible, &c.*

Upon conſideration of which words, he was ſo farre deſerted, as to be perſwaded that he had *ſinned againſt the Holy Ghoſt* even ſo much, that if he had beene in the deepeſt pit of Hell, he could almoſt have deſpaired no more of his ſalvation.

Being young (ſaith Mr. *Fox*) I remember I was once or twice with him, whom partly by his talke I perceived, and partly by mine owne eies, ſaw to be ſo worne and conſumed by the ſpace of five yeares, that neither almoſt any brooking of meate, quietneſſe of ſleepe, pleaſure of life; yea, and almoſt no kind of ſenſes was left in him.

Who in ſuch intolerable griefes of mind although he neither had, nor could have any joy of his meate, yet was he compelled to eate againſt his appetite, to the end to deferre the time of his damnation, ſo long as he might: thinking with himſelfe no leſſe but that he muſt needs be throwne into Hell, the breath being once out of the body: Albeit Chriſt (he thought) did pity his caſe, and was ſorry for him; yet he could not (as he imagined) helpe, becauſe of the verie

erity of the Word, which said, *It is impossible that they which were once inlightened, &c.*

But what was the happy issue, and effect of these extraordinary spirituall terrours, and terrible desertion? The same Mr. *Fox*, who writes the Story, and was himselfe with the Party, tels, That albeit he suffered many yeares so sharpe temptations, and strong buffetings of Satan; yet the Lord, who graciously preserved him all the while, not onely at last did rid him out of all discomfort, but also framed him thereby to such mortification of life, as there likely hath not beene seene, in such sort as he, being like one placed in Heaven already, and dead in this world, both in word, and meditation, led a life altogether celestiall, abhorring in his minde all prophane doings.

Another

Another moſt comfortable Example, of one, Who had given himſelfe, body and ſoule, to the Devill, and ſealed him a Bond with his owne bloud, for the performance of it; and yet by prayer was freed. Mr. Fox, ibid. pag. 78. col. 1. lin. 82, &c.

AS touching the marvailous workes of the Lord, wrought here by men; if it be true which is credibly reported by the learned: What Miracle can be more miraculous, then that which is declared of a young man about *Wittenberge*, who being kept bare and needy by his Father, was tempted, by way of Sorcery, to bargaine with the Devill, or a Familiar (as they call him) to yeild himſelfe, body and ſoule, into the Devils power, upon condition, to have his wiſh ſatisfied with money: So that upon the ſame, an Obligation was made by the young man, written with his owne bloud, and given to the Devill.

This caſe you ſee how horrible it was and how damnable. Now heare what followed. Upon the ſudden wealth and alteration of this young man, the matter first being noted, began afterwards more and more to be ſuſpected, and at length, after long and great admiration, was brought to *Martin Luther* to be examined.

The young man, whether for ſhame, or feare, long denied to confeſſe, and would be knowne of nothing: yet God ſo wrought, being ſtronger then the Devill, that he uttered unto *Luther* the whole ſubſtance of the caſe, as well touching the money, as the Obligation. *Luther* underſtanding the matter, and pitying the lamentable eſtate of the man, willed the whole Congregation to pray, and he himſelfe ceaſed not with his prayers to labour: So that the Devill was compelled at the laſt *to throw in his* †*Obligation at the Window, and bad him take it againe unto him.* Which Narration, if it be ſo true, as certainly it is of him reported, I ſee not the contrary, but that this may well ſeeme comparable with the greateſt miracle in Chriſts Church, that was ſince the Apoſtles time.

† *Quiddam negavit Chriſtum per Chyrographum, poſt reſtitutus.* See Mr. *Burtons* Melancholly, p. 544.

Another moſt comfortable Example of one Mr. Peacock, *who felt a dreadfull deſertion upon his death-bed, and yet was refreſht and raviſht with the light of Gods countenance before his death.*

THis Mr. *Peacock* in that his dreadfull viſitation, and deſertion, recounting ſome ſmaller ſinnes, burſt out into theſe words:

And for theſe (ſaith he) *I feele now an Hell in my Conſcience.* And upon other occaſions he cryed, groaning moſt pitifully, *Oh me Wretch! Oh mine heart is miſerable! Oh, Oh, miſerable and woefull! The burthen of my ſinne lyeth ſo heavy upon me, I doubt it will breake my heart: Oh how woefull and miſerable is my eſtate, that thus muſt converſe with Hell-hounds!*

And when the by-ſtanders asked, *If he would pray?* he anſwered, *I cannot. Suffer us then* (ſaid they) *to pray for you. Take not* (replyed he) *the name of God in vaine, by praying for a Reprobate.*

And yet he lived to ſee this ſtorme over-blowne, and then thus he ſpake, *Truly my heart and ſoule have beene farre led into, and deeply troubled with temptations, and ſtings of Conſcience; but, I thanke God, they are eaſed in good meaſure: Wherefore I deſire, that I be not branded with the note of a Reprobate, and Caſt-away. Such queſtions, or poſitions, and all tending thereto, I renounce: And concerning my inconſiderate ſpeeches in my temptation, I humbly and heartily aske mercy of God for them all.*

Afterwards, more light, by little and little, did ariſe in his heart, and he brake out into ſuch ſpeeches as theſe:

I doe (God be praiſed) feele ſuch comfort from that (what ſhall I call it?) *Agony, (ſi-*

one that ſtood by, that is too little) *that had I five hundred worlds, I could not make ſatisfaction for ſuch an iſſue. Oh the Sea is not more full of water, nor the Sunne of light, then the Lord of mercy! Yea, his mercies are ten thouſand times more. What great cauſe have I to magnifie the great goodneſſe of God, that hath humbled, nay rather exalted ſuch a Miſcreant, and of ſo baſe condition, to an eſtate ſo glorious, and ſtately? The Lord hath honoured me with his goodneſſe, I am ſure he hath provided a glorious Kingdome for me: The joy that I feele in my heart is incredible, &c.* See more in the Narration of Mr. *Peacocks* deſertion upon his bed of death.

Another moſt comfortable Example of a Woman, that through deſpaire of Gods mercy, attempted the deſtruction of her ſelfe; which yet (through the great mercy of God towards her) was preſerved; and after had the joy of her ſalvation reſtored unto her.

THere was, beyond the Seas, a Chriſtian Matron, of excellent parts and piety, who languiſhing long under the horrible preſſure of moſt furious and fiery temptations, woefully at length yeilded to deſpaire, and attempted the deſtruction of

her ſelfe: And after often and curious ſeeking of occaſion for that bloudy fact, at laſt (having firſt put off her Apparell) threw her ſelfe headlong from an high Promontory into the Sea; but having received no hurt by her fall, ſhe was there by a miracle, and extraordinary mercy, ſtrangely preſerved for the ſpace of two houres at leaſt, though all that while ſhe laboured induſtriouſly to deſtroy her ſelfe: Afterwards, drawne out with much adoe, and recovered, ſhe yet ſtill did conflict with that extreameſt deſperate horrour almoſt a whole yeare. But by Gods good providence, which ſwectly and wiſely ordereth all things, liſtning on a time, though very unwillingly at the firſt, to her Husband reading, amongſt other places, that in *Eſay* 57. 15. *Thus ſaith the High and Holy One, that inhabiteth Eternity, whoſe name is Holy: I dwell in the high and holy place; with him alſo that is of a contrite, and humble ſpirit, to revive the ſpirit of the humble, and to revive the heart of the contrite one: For I will not contend for ever, neither will I be alwaies wroth; for the ſpirit ſhould faile before me, and the ſoules which I have made.*

I ſay, liſtning to theſe words, the Holy Ghoſt inclining her heart, ſhe began to reaſon thus with her ſelfe; *God doth here promiſe to revive and comfort the heart of the contrite*

contrite, and ſpirit of the humble; and that he will not contend for ever, neither be alwaies wroth: But I have a very contrite heart, and a ſpirit humbled even to the duſt, out of the acknowledgement and ſenſe of my ſinnes, and divine vengeance againſt them: Therefore peradventure God will vouchſafe to revive, and comfort my heart, and ſpirit, and not contend with me for ever, nor be wroth againſt me ſtill.

Hereupon by little and little, there flowed by Gods bleſſing into her darke, and heavy heart, abundance of life, lightſomeneſſe, ſpirituall ſtrength, and aſſurance; in which ſhe continued with conſtancy, and comfort, many a yeare after; crowned thoſe happy daies, and a bleſſed old age, with a glorious & a triumphant death. *Vide Alexipharm. adverſus deſperationem, Authore Mro. Nicholao Laurentio, pag. 63. & ſeq.*

Another comfortable Example of one that was growne extreamly melancholly, and by meanes of that, deſperate; Which yet by bodily phyſick alone, was through Gods bleſſing thereon, cured and recovered of both, by Petrus Foreſtus, *as he himſelfe relates it:* Obſervat. lib. 10. cap. 12. De morbis cerebri.

THere was (ſaith he) a certaine Miniſter, which through preciſe faſting in Lent, became extreamly melancholly, and in the end deſperate: He thought he ſaw Devils in his Chamber, and that he could not be ſaved; He *ſmelled nothing* (as he ſaid) *but Fire and Brimſtone, and that he was already in Hell*; and would aske them ſtill that were about him, if they did not ſmell as much? I told him (ſaith he) *that he was melancholly*; but he laughed me to ſcorne, and replyed, that he ſaw Devils, talked with them in good earneſt; and would now and then, ſpit in my face, and aske me, if I did not ſmell Brimſtone? And yet through Gods bleſſing on the meanes uſed, I in the end cured him *.

* *Felix Plater* hath ſtore of ſuch like inſtances, *lib.* 1. *Obſervat. de mentis alienat.*

Remember and make uſe of this, all you that are in this diſtreſſed eſtate, and yet cannot endure, or be perſwaded to make uſe of the advice and helpe of the learned Phyſicia

Phyſician for the rectifying of your bodily diſtempers, which moſt times increaſe, if not cauſe your ſoules diſtreſſes.

Another comfortable Example of one Mris. Katharine Brettergh; *Taken out of the Diſcourſe of her holy life, and Chriſtian death.*

THis good Woman upon her death-bed was horribly hemmed in with the ſorrowes of death, and the very griefe of Hell laid hold on her ſoule; inſomuch that ſhe ſaid, That *her ſinnes had made her a prey to Satan; and wiſhed that ſhe had never beene borne, or that ſhe had beene made any other Creature rather then a Woman:* Yea, ſhe cryed out often, *Woe, woe, woe, &c. a weake, a woefull, a wretched, a forſaken Woman,* with teares continually trickling from her eies. And yet at laſt was that *Helliſh ſtorme* ſo overblowne, by the returne of the glorious *beames of the Sunne of righteouſneſſe* into her ſoule, that before her death ſhe turned her tune, and brake forth into theſe triumphant ſongs, and raviſhments of ſpirit.

O Lord Jeſu, doeſt thou pray for me? O bleſſed, and ſweet Saviour: How wonderfull! How wonderfull! How wonderfull are thy

mercies! Oh thy love is unſpeakable, that haſt dealt ſo graciouſly with me! O my Lord! O my God! Bleſſed be thy name for evermore, which haſt ſhewed me the path of life. Thou didſt, O Lord, hide thy face from me for a little ſeaſon, but with everlaſting mercy thou haſt had compaſſion on me. And now, bleſſed Lord, thy comfortable preſence is come; yea, Lord, thou haſt had reſpect unto thine Handmaide, and art come with fulneſſe of joy, and aboundance of conſolation. O bleſſed be thy name, my Lord, and my God! Oh the joyes! The joyes! The joyes that I feele in my ſoule! O they be wonderfull! They be wonderfull! O Father, how mercifull, and marvailouſly gracious art thou unto me! Yea, Lord, I feele thy mercy, and I am aſſured of thy love, and ſo certaine am I thereof: As thou art the God of Truth, ſo ſure doe I know my ſelfe to be thine, O Lord, my God. And this my ſoule knoweth right well; and this my ſoule knoweth right well: Oh bleſſed be the Lord! Oh bleſſed be the Lord, that hath thus comforted me; and hath now brought me to a place more ſweet unto me, then the Garden of Eden. *Oh the joy, the joy, the delightſome joy that I feele!——*

Oh happy am I that ever I was borne to ſee this bleſſed day! I confeſſe before the Lord his loving kindneſſe, and his wonderfull workes before the ſonnes of men; for he hath ſatisfied

my ſoule, and filled my hungry ſoule with goodneſſe.

——Oh praiſe the Lord for his mercies, and for this joy which my ſoule feeleth full well: Praiſe his name for evermore.

Another comfortable Example of one that had long laboured under the temptation of Blaſphemy, which yet at laſt found freedome from it, and comfort. Related by Mr. Bolton *in his Inſtructions for the comforting of Afflicted Conſciences,* pag. 550.

I Haye knowne one (ſaith he) who did bite in, and keep cloſe in his boſome, the temptation of Blaſphemy the ſpace of about twenty yeares; all which while the Devill did tyrannize extreamly, and kept him almoſt in continuall terrour.

He thought there was never man had ſuch vile and prodigious thoughts, as he; and if the world knew what they were, he ſhould be abhorred as a Monſter of men, and the loathſomeſt Creature upon earth; moſt worthy to be utterly exterminated, and utterly rooted out of the ſociety, and confines of mankinde. And hereupon many, and many a time, when he apprehended

apprehended any opportunity, or had any meanes offered to make himſelfe away, he was tempted thereunto principally upon this ground, that it was pity ſuch an horrible Blaſphemer (for ſo he ſuppoſed) ſhould any longer breathe: But at laſt hearing the nature, manner and remedy of theſe hideous injections diſcovered by the Miniſtery; and afterwards privately informing himſelfe further, and more fully from Gods Meſſenger, was happily taken out of the Racke for the time to come, and moſt wonderfully refreſhed: *And therefore* (ſaid he) *take heed of keeping the Devils counſell.*

Another comfortable Example of a Wonderfull Combate betwixt Mris. Katharine Stubbes, *lying upon her death-bed, and Satan; wherein ſhe had the Conqueſt: Taken out of her life and death, ſet forth by* Philip Stubbes, *Gentleman.*

THis vertuous Gentlewoman had no ſooner made an end of the confeſſion of her faith, but Satan was preſently ready to bid her the Combate; whom yet ſhe mightily repulſed, and vanquiſhed by the power of our Lord Jeſus Chriſt, on whom ſhe conſtantly believed: And whereas before

fore ſhe looked with a ſweet, lovely and amiable countenance, red as the Roſe, and moſt beautifull to behold; now upon the ſudden, ſhe bent her browes, ſhe frowned, and looked as it were with an angry, ſterne and auſtere countenance, as though ſhe ſaw ſome filthy, and ſome ugly, and diſ-pleaſant thing, and ſo burſt forth into theſe ſpeeches following, pronouncing her words ſcornfully and diſdainfully, in contempt of him whom ſhe ſpake unto.

How now Satan, what makeſt thou here? Art thou come to tempt the Lords ſervant? I tell thee (thou Hell hound) thou haſt no part, nor portion in me, nor by the grace of God ever ſhalt have. I was, now am, and ſhall be the Lords for ever. Yea, Satan, I was choſen and elect of Chriſt to everlaſting ſalvation, before the foundation of the world was laid; and therefore thou muſt get thee packing, thou damned Dogge, and goe ſhake thine eares, for in me thou haſt nought. But what doeſt thou lay to my charge, thou foule Fiend? Oh, that I am a ſinner, and therefore ſhall be damned. I confeſſe indeed, that I am a ſinner, and a grievous ſinner, both by originall ſinne, and by actuall ſinne, and that I may thanke thee for: And therefore, Satan, I bequeath my ſinne to thee, from whence it firſt came, and I appeal to the mercy of God in Chriſt: For Jeſus Chriſt came to ſave ſinners (as he ſaith himſelfe) 1 Chron. 21. 1. Joh. 13. 2. 1 Joh. 3. 8. Math. 9. 13.

and

Joh. 1. 29. and not the righteous: Behold the Lamb of God *(ſaith Iohn)* that taketh away the ſinnes of the world. *And in another place he*
1 Joh. 1. 7. *cryeth out,* The bloud of Jeſus Chriſt doth cleanſe us from all our ſins. *And therefore, Satan, I conſtantly believe, that my ſins are waſhed away in the precious bloud of Jeſus Chriſt, and ſhall never be imputed unto me any more.*

But what ſayſt thou now Satan? Doeſt thou aske me now, how I dare come to him for mercy, he being a righteous God, and I a miſerable Sinner? I tell thee, Satan, I am bold through Chriſt to come unto him, being aſſured and certaine of pardon, and remiſſion of all my ſinnes for his names ſake: For doth not the Lord bid all that be heavy laden with
Matth. 11. 28. the burthen of ſinne, to come unto him, and he will eaſe them? *Chriſts armes were ſtretched* wide open *(Satan) upon the Croſſe (and* with that ſhe ſpread out her armes) *to embrace me, and all penitent Sinners; and therefore (Satan) I will not feare to preſent myſelfe before his footſtoole, in full aſſurance of his mercy for Chriſt his ſake.*

What more Satan? Doeſt thou ſay it is written. That God will reward every one according to his deſert? *So it is written againe (thou deceitfull Devill) that* Chriſt
1 Cor. 1. 30, righteouſneſſe is my righteouſneſſe; *his workes, my workes; his deſerts, my deſerts;*

ſets; his merits, my merits; and his pre-cious blond a full ſatisfaction for all my ſinnes.

O but God is a juſt God! thou ſayſt, and therefore in juſtice muſt needs condemne thee: I grant, Satan, that he is a juſt God, and therefore he cannot in juſtice puniſh me for my ſinnes, which he hath puniſhed already in his owne Sonne; it is againſt the law of juſtice, to puniſh one fault twice. I was, and am a great Debtor unto God the Father, but Jeſus Chriſt hath paid the debt for me; and therefore it ſtandeth not with the juſtice of God to require it againe.

And therefore, avoyd Satan, avoyd thou Firebrand of Hell; avoyd thou damned Dogge, and tempt me no more; for he that is with me, is mightier then thou, Even the mighty and victorious Lion of the tribe of of *Judah, who hath* bruiſed thy head, *and hath promiſed* to be with his children to the end of the world.

Avoyd therefore, thou Daſtard; avoyd thou cowardly Souldier; remove thy ſiege, and yeild the Field wonne, and get thee packing; or elſe I will call upon my grand Captaine Chriſt Jeſus, the valiant Michael, *who beat thee in Heaven, and threw thee down to Hell, with all thy Helliſh traine, and Deviliſh crue.*

She had ſcarcely pronounced theſe laſt words,

words, but ſhe fell ſuddenly into a ſweet ſmiling laughter, ſaying, *Now he is gone, now he is gone: Doe you not ſee him flee like a Coward, and runne away like a beaten Cock? He hath loſt the field, and I have wonne the victory, even the Garland and Crowne of everlaſting life; and that not by mine owne power, and ſtrength, but by the power and might of* Jeſus Chriſt, *who hath ſent his holy Angels to keepe me.*

And ſpeaking to them that were by, ſhe ſaid, *Oh would to God you ſaw but what I ſee: For behold, I ſee infinite Millions of moſt glorious Angels ſtand about me, with fiery Chariots ready to defend me, as they did the good Prophet Eliſha. Theſe holy Angels, theſe miniſtring Spirits, are appointed by God to carry my ſoule into the Kingdome of Heaven, where I* ſhall behold the Lord face to face, and ſhall ſee him, not with other, but with theſe ſame eies.

Now I am happy and bleſſed for ever, for I have fought the good fight, *and by the might of* Chriſt, have won the victory——
——From henceforth is laid up for me a Crowne of life, &c.

And in this comfortable aſſurance of Gods mercy and favour towards her in Chriſt, ſhe perſevered even to her laſt gaſpe; as is further ſhewed in that Diſcourſe of her life and death formerly mentioned.

Another

Another comfortable Example of one terrified in Conſcience for ſinne; who from the conſideration of what mercy and pardon God requireth from man to man, *concluded much more* Gods unſpeakable mercy, and pardon towards himſelfe. *Related by Mr.* Bolton, *in his* Inſtructions for the right comforting of Afflicted Conſciences, *pag.* 345, *&c.*

THere was (ſaith he) a certaine man, who being terrified in Conſcience for ſinne, reſolved ſpeedily to returne to the waies of God.

But the *cry of his good-fellow Companions, ſtrength of Corruption, and cunning of Satan,* carry him backe to his former courſes; a good number of yeares after, he was ſo throughly wounded, that whatſoever came of him, he would never *returne againe unto folly.* Then comes into his minde the firſt of the *Proverbs*, whence he thus reaſoned againſt himſelfe: So many yeares agoe God called, and *ſtretched out his hand in mercy,* but *I refuſed*; and therefore *now, though I call upon him, he will not anſwer; though I ſeeke him early, I ſhall not finde him.* Whereupon his heart was filled with much griefe, terrour and ſlaviſh feare.

But the Spirit of God leading him at length

length to that place, *Luke* 17. 4. *If thy Brother treſpaſſe againſt thee ſeven times in a day, and ſeven times in a day turne againe unto thee, ſaying, I repent; thou ſhalt forgive him:* He thence happily argued thus for himſelfe; *Muſt I, a ſilly, ſinfull man, forgive my Brother, as often as he repents? And will not then the* Father of mercies and God of all comfort, *entertaine me, ſeeking againe, in truth, his face, and favour? God forbid.* From which he bleſſedly drew ſuch a deale of divine ſweetneſſe, and ſecret ſenſe of Gods love, that his trembling heart at firſt received ſome good ſatisfaction, and afterwards was ſetled in a ſure and glorious peace.

Another comfortable Example of one recovered, and cured, that upon a ſuppoſition of Gods irrevocable Decree paſſed upon him, could not for a long time be perſwaded to make uſe of any meanes for his ſoules good. Related by divers Authors.

† See Mr. *Henry Morley* in *Mat.* 8. 2, &c. of the cleanſing of the Leper, pag. 130. &c.

THere was one † *Ludovicus*, an Italian, who never conſidering the *order, and cauſes of our ſalvation*, grew at laſt to that deſperate Concluſion (which many Atheiſts and prophane Wretches in theſe daies ſeem to have learned of him) in having this ſpeech

speech commonly in his mouth, *If I am predestinated, I am sure to be saved; if not, be what I can, I am sure to be damned.* In which his wicked assertion, he continued a long time, till at length he grew dangerously sicke; whereupon he sent for a learned and cunning Physician, to request his advice and helpe: The Physician being made acquainted with his former assertion, how he would usually say, *If I am saved, I am saved, &c.* he likewise directed his speech to the same purpose, and said unto him, *Sir, it shall be needlesse to minister any physicke unto you, or to use meanes for your recovery, neither doe I purpose to take any such course; for if the time of your death be not come, you have no cause to feare, you shall live, and doe well enough without physicke; and if the time of your death be come, all the physicke in the world will not helpe you, because it is impossible to avoyd it.* Ludovicus musing in his bed of the strange speech which the Physitian used, and having considered a while advisedly of it, began to see his own folly, and to finde by reason, that as *meanes* was to be used for the *health of the body*, so God also had ordained meanes for the *health of the soule:* Whereupon he reversed his former opinion, tooke physicke, and so was cured both in his body and soule at one time.

Another comfortable Example of Gods extraordinary providence and mercy towards a poore ſoule, that had long doubted of her ſalvation. Related by Mr. Yates, *in Gods Arraignment of Hypocrites, pag.* 357.

THere was a vertuous Gentlewoman in this Land, which doubting very often of her ſalvation, made her caſe knowne to a worthy Miniſter of Gods Word, who often counſelled her, to take heed of inquiry further then Gods Word; and to truſt aſſuredly, that ſhe might conclude her ſalvation out of Gods Word, without any further revelations: yet ſtill did the temptation grow upon her, inſomuch, that having a *Venice* Glaſſe in her hand, and the ſelfeſame Miniſter ſitting by her, preſently ſhe breakes forth into lamentable words; *You have often told me* (ſaid ſhe) *that I muſt ſeek no further then Gods Word; but I have been long without comfort, and can endure no longer: therefore if I muſt be ſaved, let this Glaſſe be kept from breaking;* and ſo ſhe threw it againſt the Wall: (here might the Lords hand, for this tempting of his Majeſtie, have left her to the everlaſting woes of her diſtruſtfull heart; yet the Lord, that is rich in mercy, having ſtamped her with the ſeale of his election, was content to ſa-

tisfie

tisfie her languiſhing ſoule with a miracle) The Glaſſe rebounds againe, and comes ſafe unto the ground; which the Miniſter having gotten into his hands, ſaith, *Oh repent of this ſin, bleſſe God for his mercy; and diſtruſt him no more of his promiſe; for now you have his voyce from Heaven in a miracle, telling you plainly of your eſtate.* This was curioſity, and might have brought deſpaire; yet it was the Lords mercy to remit the fault, and grant an extraordinary confirmation of her faith.

And every poore deſpairing ſoule may make this uſe of it, to aſſure them, that rather then God will ſuffer thoſe that be his, to be ſwallowed up in deſpaire, he will find meanes, or miracle, to aſſure them of his mercy.

Another comfortable Example of one whom the Devill ſought to bring to deſpaire of Gods mercy. Related by Mr. Moulins, *in his Coale from the Altar.*

THere was one (ſaith he) to whom the Devill divers times ſuggeſted thoughts of Deſpaire; telling him, that his ſinnes were ſo many, and ſo great, and God ſo juſt, and ſinne-revenging a God; that he could not hope ever to have them par-

doned; and withall ſhewed him a Catalogue of all his ſinnes, that ever he had committed. With the ſight of which, he was at firſt very much aſtoniſhed; but at laſt, recovering himſelfe, he thus ſpake unto him, *Satan, this that thou haſt ſhewed me, is all true; and I cannot deny, but that I have committed all theſe ſinnes: but yet, Satan, there is one thing here wanting, which I would have thee to write underneath; and that is this;*

That the Bloud of Jeſus Chriſt, my Saviour, hath clenſed me from all my ſinnes.

At the hearing of which, the Devill left him, and he was comforted and confirmed in the aſſurance of Gods mercy towards him.

Another comfortable Example, ſhewing, how Gods child may, in ſuch Diſtreſſes, even challenge God to make good his promiſes of mercy to his penitent ſoule. Set downe by G. Abbot, *Doctor of Divinity, in the Preface before the Examination, Arraignment, and Conviction of* George Sprot, *Notary in* Ayemouth, *pag.* 23.

THere was (ſaith he) a Scottiſh Penitent, who a little before his execution, freely confeſſed his fault, *To the ſhame of himſelfe*

himſelfe (as he ſaid) *and to the ſhame of the Devill, but to the glory of God.* Yea, he acknowledged it to be ſo hainous, and horrible, that had he a thouſand lives, and could he die ten thouſand deaths, he could not not make ſatisfaction. Notwithſtanding (ſaid he) Lord, thou haſt left me this comfort in thy Word, that thou haſt ſaid, *Come unto me all ye that be weary, and heavy laden, and I will refreſh you*: Lord, I am weary; Lord, I am heavily laden with my ſinnes, which are innumerable; I am ready to ſinke (Lord) even unto Hell, unleſſe thou in thy mercy put to thine hand, and deliver me. Lord, thou haſt promiſed by thine own Word, out of thine owne mouth, That *thou wilt refreſh the weary ſoule*: And with that he thruſt out one of his hands, and reaching as high as he could, with a loud voyce, and ſtrained, cried, *I challenge thee Lord, by that Word, and by that promiſe which thou haſt made, that thou performe, and make it good unto me, who now call for eaſe and mercy at thy hands, &c.*

And agreeable to this, was that which Saint *Auguſtine*, in his * Confeſſions, reports of his Mother *Monica*, who very often and earneſtly prayed unto God for him, when he was an Heretike. * Lib. 5. cap. 9.

Lord (ſaith he) *ſhe urged thee with thine owne* † *hand-writing; ſhe challenged in an humble* † *Chirographa tua ingerebat tibi.*

humble and fearfull confidence, the performance of thine owne obligations.

And in the like manner may every diſtreſſed ſoule (which can make good the † Condition annexed to any of Gods gracious promiſes, made unto them in Chriſt) with a holy humility, even challenge God to make good that promiſe unto them. As thus, *Lord, thou haſt promiſed in thy Word, that thoſe which hunger and thirſt after righteouſneſſe, ſhall be filled.*

† See Mr. *Edw. Reynolds* ſerm. on 2 Cor. 7.1. pag. 350. And on Eccleſ.1.14. pag. 31. And Mr. *Boltons* Inſtruct. for comforting afflicted Conſcienc.pag.397. &c. Mat. 5. 6. * Eſay 55. 7.

Thou haſt promiſed, * *That thoſe which will forſake their wicked waies and returne unto thee, ſhall finde mercy at thy hands, and that thou wilt abundantly pardon them*, and the like.

Lord, I am ſuch a one, *I doe hunger and thirſt after righteouſneſſe; I doe deſire with my heart to forſake all my former ſinfull courſes of life, and to returne unto thee, as a true penitent ſoule ſhould doe.*

And therefore *(Lord) I challenge thee by that Word, and that promiſe of thine which thou haſt made, that thou performe, and make it good unto me.*

THE END.

THE SICK SOVLES EIACULATIONS.

WHEREIN

He may (if he have no better of his owne) lift up his heart, and powre out his ſoule unto God, either by way of Prayer, or Thankſgiving, ſhortly and ſuddenly, as his preſent neceſſity doth require.

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1 THESSAL. 5. 17.

Pray continually.

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THE SICK SOVLES BIACULATIONS.

WHEREIN

He may (if he have no better of his owne) lift up his heart, and powre out his foule unto God, either by way of Prayer, or Thanksgiving, shortly and suddenly, as his present necessity doth require.

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1 THESSAL. 5. 17.

Pray continually.

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THESE *Ejaculations, or ſudden Dartings out of our deſires unto God, comming from a truly penitent Soule, and Zealouſly performed, are, though ſhort, yet ſweet and pleaſing to Almighty God, and do prove an aide to the Soule, a Sacrifice to God, and a ſcourge to Satan.* See Mr. *Robert Wolcombes* Serm. in 1 Pet. 5. 8. Dr. *Sclater* in 1 Theſſal. 5. pag. 510. Dr. *Davenant* in Coloſ. pag. 471.

Theſe were practiſed by the Chriſtians in* Egypt, *and are commended by Saint* Auguſtine *to* Proba.

* *Vide* Auguſt. de Orand. Deo. ad Probam. Epiſt. 121. cap. 10.

THE

THE Sick Soules Ejaculations.

For grace to pray.

O Lord prepare my unprepared heart to prayer.

Lord quicken me by thy Spirit, that I may call upon thy Name.

Lord grant me thy Spirit of ſupplication, to ſanctifie my thoughts, to guide my tongue, to helpe mine infirmities in this time of prayer.

O thou which haſt the Key of *David*, and openeſt, and no man ſhutteth; and ſhutteth, and no man openeth; open thou my lips, that my mouth may ſhew forth thy praiſe.

Lord inable me, that in feare and reverence of thy great Name, and in the faith and confidence of thy gracious aſſiſtance, and

and in a feeling ſupply of my preſent wants, I may now be able to put up, and to powre out my ſupplications unto thee.

For audience in prayer.

LOrd heare my prayer, Lord let my cry come unto thee.

Hearken unto my voyce, O Lord, when I cry; have mercy upon me, and heare me.

O hearken thou unto the voyce of my cry, my King, and my God, for unto thee doe I make my prayer.

Let the words of my mouth, and the meditations of my heart, be now and alwaies acceptable in thy ſight, O Lord, my ſtrength, and my Redeemer.

Heare my prayer (O Lord) and hearken unto my cry, keepe not ſilence at my teares.

Give eare (O Lord) unto my prayer, Lord hearken unto the voyce of my humble ſupplication.

Lord heare the prayer of thy poore diſtreſſed Servant.

O Lord heare, O Lord forgive, O Lord conſider, and doe it: Deferre not, for thine owne Names ſake, for thy Sonne Chriſt Jeſus his ſake.

For

For grace to be truly penitent and ſorrowfull for ſinne.

LOrd turne thou me, and I ſhall be turned.

Lord grant me true repentance for my ſinnes.

O that my ſorrow were true godly ſorrow, which might cauſe in me repentance never to be repented of.

O thou which broughteſt water out of the hard rock, ſmite my flinty heart with true remorſe for my ſinnes.

Oh that mine head were full of water, and mine eies a fountaine of teares, that I might weepe day and night for the ſinnes of my ſoule.

Lord grant me that broken, and contrite ſpirit, which thou wilt never deſpiſe.

Oh that I could weepe bitterly, with *Peter*; that I could waſh my bed, and water my couch every night with my teares, with *David*; yea, that my teares for ſinne, might be to me (as his teares were to him) my meate day and night.

For

For mercy and pardon of ſinne.

O God be mercifull unto me a Sinner. Lord heale my ſoule, for I have ſinned againſt thee.

Have mercy upon me, O God, according to thy great goodneſſe; and according to the multitude of thy mercies, doe away mine offences.

For thy Names ſake, O Lord, be mercifull unto my ſinne, for it is great.

Oh remember not the ſinnes, and offences of my youth, but according to thy mercie thinke thou upon me for thy goodneſſe ſake.

O thou Lambe of God that takeſt away the ſinnes of the world, have mercy upon me.

Lord, enter not into judgement with me thy Servant, neither be extreme to marke what I have done amiſſe.

Caſt my ſinnes, good Lord, behind thy backe.

Lord remove them as farre from thy preſence, as the Eaſt is from the Weſt: Blot them out of the Booke of thy remembrance; lay them not to my charge; waſh them away with the bloud of Jeſus Chriſt, that they may never be more ſeene.

Lord let not my ſinnes riſe up in judge-

men

ment against me, either to terrifie my conscience any more here, or to condemne my soule hereafter.

Against Satan, and his temptations.

LOrd shield me against the malice, rage, and fury of the Devill.

Lord give me wisedome to discerne his policies.

Lord make me circumspect to prevent his practises.

Lord inable me couragiously to resist his temptations.

Lord strengthen me in all things against all his assaults.

Lord let the enemy of my salvation have no advantage over me, neither let that wicked one approach neere to hurt me.

O thou which art the Lion of the Tribe of *Judah*, shut the mouth of that infernall roaring Lion, which thus seeketh to devour me.

Lord let thy holy Angels be now and alwaies about me, to aide me, and to chase away all evill and malignant spirits farre from me.

Lord rebuke Satan; Lord chaine up that great red Dragon, that he may not be able to prevaile against me.

Lord

Lord enable me to put on all the Armour of God, that I may be able to ſtand againſt all the aſſaults of the Devill.

Lord leade me not into temptation, but deliver me from evill.

Lord be thou my Helper; Lord doe thou breake the head of this infernall Serpent.

Lord ſuffer him not to winnow me; or if he doe winnow me, yet pray thou (ſweet Jeſus) for me, that my faith faile not.

Againſt dejectednesse of minde.

LOrd raiſe up, I beſeech thee, my languiſhing, and diſcouraged heart: quicken my drooping thoughts, and make me ever to looke up unto thee, from whom all comfort comes.

Lord refreſh my dejected, and caſt-downe ſoule, with the joy of thy holy Spirit.

Lord take from me theſe my ſad and unquiet thoughts, and teach me how to ſubdue theſe diſcouraging, and killing perplexities, that ſo vex and diſquiet my ſoule.

Lord grant me the comfort of thy holy Spirit.

Lord make me to heare the voyce of joy and

and gladneſſe, that the bones which thou haſt broken may rejoyce.

Lord reſtore unto me the joy of my ſalvation.

For ſtrength, and increaſe of faith.

LOrd increaſe my faith.

Lord helpe my unbeliefe.

Lord give unto me a true, and lively faith, to apprehend and apply all the promiſes of ſalvation to my ſinfull ſoule.

For patience.

LOrd grant me patience.

Lord enable me with patience to beare what thy bleſſed will and pleaſure is to lay upon me.

Lord lay no more upon me then thou ſhalt enable me with Chriſtian patience to beare.

Lord keepe me from grudging and repining at thy fatherly chaſtiſements.

Lord teach me to referre my deſires to thy wiſedome, and to ſubmit them to thy gracious diſpoſing.

For comfortable aſſurance of Gods mercy in Chriſt.

O Say unto my ſoule, I am thy ſalvation.

Lord let thy holy Spirit beare witneſſe with my ſpirit, that I am thy child.

Lord grant me every day a more and more comfortable aſſurance of the pardon of my ſinnes, and of thy mercy in Chriſt Jeſus.

Lord ſeale up unto my ſoule, and conſcience, the comfortable aſſurance of thy mercy.

For deliverance, when Gods will and pleaſure is.

LOrd in thy good time deliver me.

Lord let it be thy pleaſure to ſet an end once to theſe my long ſuſtained miſeries.

Lord, when thy good will and pleaſure is, helpe me, and deliver me out of this my preſent affliction.

O Lord, let it be thy pleaſure to deliver me; make haſte, O Lord, to help me.

Lord put me not to confuſion, but deliver me in thy righteouſneſſe.

Lord

Lord bow downe thine eare unto me, and make haſte to deliver me.

Lord draw nigh unto my ſoule, and ſave it.

Helpe me, O God of my ſalvation, for the glory of thy Name.

O Lord, I beſeech thee, deliver my ſoule.

Lord heare me, and helpe me.

Lord bring my ſoule out of trouble.

Come Lord Jeſus, come quickly.

For Thankſgiving after Deliverance.

BLeſſed be the Lord my ſtrength, even the God of my ſalvation.

O Lord my God, I cried unto thee, and thou haſt healed me, therefore ſhall my tongue ſing of thy praiſe, and I will give thee thanks for ever.

Praiſe thou the Lord, O my ſoule, and all that is within me praiſe his holy Name for this my deliverance.

My ſoule doth magnifie the Lord, and my ſpirit rejoyceth in God my Saviour.

What ſhall I render unto the Lord for all theſe his benefits beſtowed upon me? I will take the cup of ſalvation, and call upon the Name of the Lord.

Praiſed be God, which hath not put back my prayer, nor his mercy from me.

THE END.

THE
Sick Souls Spirituall Songs.

SAint * *James* his advice is, That *if any be afflicted, he should pray; if any be merry, that he should sing.* And therefore it may seeme strange to one that is not versed in this soule-healing faculty, that I should speake † of singing to such sad and sorrowfull soules.

* Jam. 5. 13.

† See Mr. *Boltons* Instruct. for the right comforting of afflict. Conscs. pag. 284, &c. How godly sorrow, and spirituall joy may consist together.

But having found by experience, that many such distressed soules (when they have beene left to themselves, and to their owne choyce) have desired (in the intermission of their fits) to spend their time in singing, rather then in any other exercise: Yea, and having met with some which (at such times) would seldome pray, but in Meter: Therefore for their sakes have I made this collection following, of such Psalmes, and Spirituall Songs, as may be of most use for them at such times.

The Pſalmes are,

THe ſixt Pſalme.
The thirteenth Pſalme.
The two and twentieth Pſalme.
The one and fiftieth Pſalme.
The eighty ſixt Pſalme.
The ninetieth Pſalme.
The hundred and ſecond Pſalme.
The hundred forty one Pſalme.

The other Spirituall Songs are,

THe Lamentation of a Sinner.
The Humble ſuite of a Sinner.
The Complaint of a Sinner.

AND if any ſick Soule ſhall deſire more variety of ſuch Spirituall Songs, he may procure the Booke, called, *The ſeven ſobbes of a ſorrowfull Soule for ſinne*; and Mr. *Richard Kilbies* Booke, called, *The unburthening of a loaden Conſcience*: In both which Bookes, are plenty and variety of them; eſpecially in the latter, where the ſaid Mr. *Kilby* (being a man who felt the ſmart of a wounded ſpirit) did for his own uſe, and according to his preſent diſtreſſes, compoſe

compoſe divers of them, and uſed them to comfort himſelfe in God, by way of ſinging.

EPHES. 5. 19.
Speaking unto your ſelves in Pſalmes, and Hymnes, and Spiritnall Songs.

AND if any be deſirous to ſing Pſalmes, or Songs of Thankſgiving unto God by himſelfe, or with others, for Gods mercifull deliverance of him from his diſtreſſes, he may (if he cannot make choyce of better himſelfe) make uſe of theſe following.

The thirty fourth Pſalme.
The hundred and third Pſalme.
The hundred and ſixteenth Pſalme.
The third part of the hundred and eighteenth Pſalme.
The hundred and thirty eight Pſalme.
The hundred forty fift Pſalme.

To Father, Sonne and Holy Ghoſt,
All glory be therefore;
As in beginning was, is now,
And ever ſhall be more.

Another Doxologie, or Thankſgiving of Mr. Richard Kilbie's *making, and to be ſung to the tune of the hundred Pſalme.*

O Father, Sonne, and Holy Ghoſt,
Thou onely God, and Lord of all;
Thy Name be bleſſed evermore,
Of all thy Creatures, great and ſmall.

Amen, Amen, Amen, ſay I;
Gods Name for ever bleſſed be:
O Heaven, O Earth, O Creatures all,
Say ye, Amen, Amen, with me.

THE END.

GROUNDS OF COMFORT,

For the Friends of the

DISTRESSED:

IN CASE,

That after all these, or other meanes used, God send him not Release, or Comfort, but suffers him to dye in that Distressed estate, and that after some fearfull manner.

JOB 13. 15.

Though he slay me, yet will I trust in him.

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Grounds of Comfort
FOR
The Friends of the Distressed.

The things which may comfort the Friends of the Distressed in this case, are either more generall, or such as respect some particular estate, wherein the Distressed Partie may dye, and depart this World.

SECT. I.

Wherein the more generall comforts are set downe.

THE which are these;

1. They must know, that no man can judge of the finall estate of any man, by any outward things, whether they be blessings, or judgements;

ments, whether they befall him in life, or
Eccles. 9. 2. death: For (as *Solomon* saith) *all things* (that is, all outward things) *come alike to all; & the same condition* (in respect of them) *is to the just, and the wicked; to the good, and to the pure, and to the polluted; and to him that sacrificeth, and to him that sacrificeth not; as is the good, so is the Sinner; he that sweareth, and he that feareth an oath.*

2. They must know, that *All things work together for good, to those that love God:* for
Rom. 8. 28. so doth Saint *Paul* assure us. And if *all*
See BB. *Cowper in loc.* *things*, then even *death* it selfe, be the manner of it what it will be.

3. They must know, that it is not death, no nor the manner of it, be it what it will be, that can *Separate Gods child from the love of God in Christ*; for so the same Apostle is
Rom. 8. 38, &c. *perswaded*, and no doubt but he would have us be perswaded of it too.

4. They must know, that God will not judge his child according to that he is in the particular instant of his death, but according to that he hath beene, or hath desired, and endeavoured to be, in the generall course of his life. And therefore * we are not to mistrust Gods mercy in death, be it never so uncomfortable, if it hath beene before, in any time of our life, sealed up

* See Mr. *Perkins* Workes in fol. vol. 1. pag. 492. col. 2. b.

Mr. *Greenhams* Workes in fol. pag. 9. Mr. *Bolvons* Instruct. for comforting of afflicted Consciences, pag. 230.

unto

unto us in our vocation, and ſanctification.

5. They muſt know, that all kinds of death, be they what they will be, which may betide Gods child, are determined and appointed by God, and that for ends ſeeming beſt to his infinitely-wiſe, and ever bleſſed Majeſtie. It may be for the glory of his juſtice to † harden thoſe about him, who were ſo farre from being wonne by his godly life, that they rather hated him, and it; and therefore now ſeeing ſuch an end of it, may hate it the more. It may be for the glory of his mercy to his childs ſoul; that having taſted ſo deeply of this bitter cup in the end of his life, he may be the better prepared to drinke the more ſweetly and fully of the *Well of life*, and of thoſe *Rivers of endleſſe pleaſures* with him in Heaven. For an immediate tranſlation from the depth of temporary horrour, to the height of endleſſe joy, makes even the joyes of Heaven ſomething more joyfull to a bleſſed ſoule.

† See *Mr. Bolton*, *ubi ſupra*, pag. 458, &c. Dr. *Deniſons* Monument, or Tombe-ſtone, pag. 65.

Whatſoever Gods ends are herein (for *his counſels are inſcrutable, and his waies paſt finding out*) let it ſuffice you, that your Friend in this end of his life, and manner of his death, doth glorifie God, as being ſerviceable to thoſe ends for which he had ordained it.

SECT.

Sect. II.

Wherein are particular Comforts set downe; and first, in case the Distressed Person should dye seemingly despairing.

FOr it is true, that not onely wicked persons, and loose livers, may despaire in death; but also (to mans seeming) even * repentant Sinners, and the deare Children of God: For even these, after long and grievous perplexities, seeking and labouring for release, and finding none, have (many of them) condemned themselves, and pronounced against themselves, that they are the very Firebrands of Hell, and cannot be saved; nay, many times have died too with speeches in their mouths, which much savour of Despaire.

* See Mr. *Hickons* Workes in fol. vol. 1. pag. 617, &c. Mr. *Perkins* his Workes in fol. vol. 1. pag. 492. col. 1. a. & d. & pag. 378. col. 1. b. &c.

And yet we must not doubt for all this, but that the child of God, most deare unto him, may, through this gulph of Desperation, attaine to everlasting happinesse; for many of the workes of our infinitely wise God, are done in and † by their contraries.

† See BB. *Cowper* in Rom. 8. 28. *Lorin.* in Acta Apost. pag. 358. col. 2. c.

Thus in the Creation all things were made, not of Something, but of Nothing, cleane contrary to the course of nature. So in the worke of Redemption, God gives life,

life, not by life, but by death; for out of his Sonnes accurſed death, doth he bring us life, and eternall happineſſe. And this too is Gods manner of dealing many times in the worke of our ſalvation, for when God will ſend his owne Servants to Heaven, he ſends them, many times, a cleane contrary way, even * by the gates of Hell.

Againe, we may here take notice of this for our comfort, that God may have, by his bleſſed Spirit, a ſecret influence, and ſaving work upon the ſoule of his child, when there is † *no light*, nor feeling of his favour at all *. The Sunne (we know) though he leave his light upon the face of the earth, yet notwithſtanding deſcends, by a reall, effectuall influence, into the boſome, and darkeſt bowels thereof, and there exerciſes a moſt excellent work in begetting Mettals, Gold, and Silver, and other precious things; and ſo it is proportionably in this preſent point.

A poore ſoule may lye groveling in the duſt, afflicted and toſſed with tempeſts of moſt hideous and fearfull temptations; yea, and even deſpairing too, ever to find mercy at the hands of God, and yet may bleſſedly partake ſtill of the ſweet influence of Gods everlaſting love, of a ſecret saving worke of grace, and Almighty ſupport of the ſanctifying Spirit.

Againe,

* See Mr. *Perkins*, *ubi ſupra*, vol. 1 pag. 492. col. 1. c.

† Eſay 50. 10. See Mr. *Goodwins* Sermons *in loc.* Mr. *Bolton*, *ubi ſupra*, pag 438. * *Idem*, *ibid.* pag. 521.

Againe, we may here take notice of this for our comfort, that Gods child may for a long time live, yea, and dye too without any ſenſe, and feeling of Gods love, and favour towards him in Chriſt, and yet without any † prejudice at all to his eternall ſalvation. For a man is *juſtified by faith*, and not by *feeling*; and ſaved by believing, and not by joy, and peace in believing: And therefore if a man * have faith, though he have little, or no feeling, he may be ſure enough of his ſalvation indeed, though not in his owne apprehenſion.

† See Mr. *Chibald* in his triall of faith, lib. 2. chap. 4. pag. 185, & 187. *Rogers* of *Dedham*, in his doctrine of faith. *Epiſt. ad Lector. pag. penult.*

* See Mr. *Schudders* Chriſtians daily walk, pag. 594. M. *Throgmorton* of faith, pag 194.

Laſtly, we muſt here alſo know, and take notice of this for our comfort, that though Gods child in this his laſt and finall Deſpaire, may ſeeme to let goe all his hold of God, and his mercies in Chriſt; yet God may not have let goe his hold of him. For there are † two bonds, by which thoſe that are Gods children, are tyed to Chriſt their Head, and Saviour; the one is the *bond of Gods Spirit*; the other is the *bond of their owne faith*: By their faith they lay hold on Chriſt, and he holds them by his Spirit. Now though the faith of Gods child weakened, and ſorely wounded in this ſpirituall conflict, may to it ſelfe, and to the by-ſtanders apprehenſion, ſeeme to have loſt his hold-faſt of Chriſt, and thereupon conceive and imagine, that all helpe and hope is gone,

† *Vide* Rolloe. in Joan. cap. 15. & cap. 10. *ibid.* BB. *Uſhers* Sermon on 1 Cor. 10. 17. pag. 19. &c.

gone; and ſo both live dejectedly, and dye uncomfortably: as if none of all the promiſes of mercy made unto the Believer in Gods Book, nor any drop of Chriſts blood did belong unto him. Yet here is his comfort, that Chriſt, by his Spirit, doth ſtill hold him faſt, yea, ſo faſt, that neither man, nor Devill, nor all the powers of darkneſſe, or gates of Hell, can poſſibly pluck him out of his hand. And therefore we may ſafely conclude, that Deſpaire, whether it ariſe of weakneſſe of nature, or of conſcience for ſinne (though it fall out about the time of death) cannot prejudice the ſalvation of thoſe that are effectually called.

Secondly, in caſe the Diſtreſſed Perſon ſhould dye raving, and blaſpheaming.

FOr even theſe too may betide the deare child of God; being either effects of ſuch bodily diſeaſes, as they are ſubject to, as well as others; or comming from Satan, working in, and by ſuch diſeaſes, through Gods permiſſion.

First, ſuch ravings, and blaſpheamings in Gods dying child, may be the effects of ſome † bodily diſeaſe that hath ſeized upon him; as of phrenſy, and madneſſe, the choler then flying up into the braine, and diſtracting

† See M. *Hieron*, vol. 1. pag. 657. Dr. *Gouges* Arrowes, p. 11.

ſtracting him, ſo that he may neither know what he ſaith, or doth.

And if they proceed from hence, then our comfort in reſpect of our diſeaſed Friend, who dyed with ſuch ravings, and blaſpheamings in his mouth, may be this:

That (ſeeing theſe things happening at the time of his death, came not from him, but from his diſeaſe) they are not to be aſcribed to him, but to his diſeaſe; for ſo will God doe, and ſo muſt man doe too; eſpecially, if he have given any good teſtimony of holineſſe in former times; yea, but of the deſire of grace, and that in the intermiſſion of his fits; for even upon theſe grounds (as weak as they are) Divines * of beſt note for skill in the art of right comforting afflicted Conſciences, have concluded, that ſuch an uncomfortable end will neither prejudice that mans ſalvation before God which ſo dyeth; neither ought it to be a blemiſh to his reputation amongſt men, when he is dead.

* *Perkius*, vol. 1. pag. 492. col. 1. d. &c. & pag. 468. col. 1. a. *Schudder*, *ubi ſupra*, pag. 491.

Secondly, ſuch ravings and blaſpheamings in Gods dying child, may come from Satan, working in, and by the diſeaſe that hath ſeized on him. And if they doe come from hence, we have this comfort ſtill in reſpect of our deceaſed Friend, that God hath not imputed them unto him, but will impute them unto Satan, from whom they proceeded;

proceeded; our Friend being at the time of the commission of them, wholly passive, rather then any way active in them; and therefore these cannot be his, but Satans personall sinnes; and being so, they shall be set upon his score, and he must answer for them.

Thirdly, in case the Distressed Person should be the Author of his owne death; and either by hanging, drowning, stabbing, or some such other way, doe make himselfe away.

FOr even this too may betide the deare child of God, if God should leave him to the fury of some phrentique disease, extremity of melancholly, height of distresse of Conscience, or to Satans power and malice working in and by any of these.

But how to finde comfort for such a sad accident as this, I confesse it hath stumbled many worthy Divines, and others; and yet amongst them I finde some grounds of comfort, even for this, which I may not conceale.

The first is taken from the infinite, and incomprehensible mercy of God, who is not tied to any time, or meanes, but may shew mercy in a moment, and give repentance in the very instant of death.

The second is taken from the cause and occasion that instigated, and set forward the Party to commit this unnaturall, inhumane, and fearfull act upon himselfe; for if it were extremity of melancholly, or some phrentique distemperature occasioned by sickness of body, or some inextricable perplexity arising from distresse of Conscience, or Satan working in and by all these; the Party himselfe being by any, or all these, deprived of reason, judgment, free-election, present support of grace, and hope of any future comfort: * All Divines grant, that their case is rather to be pitied of all, then to be rashly and uncharitably censured of any.

* See M. *Charls Richardson* of *Peters*, and *Judas* repentance, pag. 229. Mr. *Sims* his lifes preservative, pag. 288. &c. Mr. *Burtons* Melancholly, pag. 188. *Abernethy* physick for the soule, pag. 403.

And some goe further, judging the best of them, and that upon these grounds;

1. Because (wanting *free-election* in themselves, and being in a state wherein they know not what they did) the action is not to be reputed as done by them, but a *meere involuntary act* (through the *violence of their disease*, or *inextricable perplexity of their Distresse, or Satans mischievous and malicious cooperation with both*) extorted from them.

2. Because some after the attempt of this self-destroying act made, being through Gods

Gods gracious providence and mercy towards them, saved and preserved from it, † have come againe to themselves, and soundly repented of it, and lived a holy and gracious life ever afterwards.

† See Mr. *Burtons* Melancholly, p. 543. See my sick Soules Presidents, pag. 14.

And 3. Because even this act clad with the former circumstances, and being in Gods child but a sinne of infirmity, though he live not actually to repent him of it, shall undoubtedly by a * generall habituall repentance, and Gods gracious acceptation thereof, be pardoned by the passion of Christ, and buried for ever in his bloody death.

* See M. *Hookers* Sermon on Hab. 1. 4. pag. 22. Dr. *Saunderſons* Serm. on Gen. 20. 6. pag. 89. *Perkins* Works, vol. 2. pag. col. 1. d.

The third and last is taken from the quality, and condition of the Party himselfe, that hath done this act: For if he have beene one, that in his life time hath given some good testimony of his gracious estate, and of being the child of God, we must not judge the worse of him for this his manner of death. For that last and unreversable doome, at the dreadfull Tribunall of the ever-living God, shall not passe upon us according to the violent, and involuntary Distempers and acts, at our last houre, and instant of death, but according to the former sinfull, or sanctified courses of our life; and therefore we are to hope well of him too, notwithstanding this.

SECT. III.

Wherein are set downe some memorable examples of each particular, and the judgement of learned and approved Divines touching them.

OF the two first, we have the examples of one Mr. *Chambers* of *Leicester*, and of *Francis Spira*.

† See the Book written of his death.

The † former of which in his sickneſſe grievouſly deſpaired, and cried out, *That he was damned*, and ſo dyed.

* See the hiſtory, and relation of *Francis Spira* his miſerable life, and deſperate death, ſet out by ſeverall men.

And the * latter, even upon his bed of death, did ſo rave under the ſenſe of his owne ſinnes, and Gods juſt deſertion of him for them, that he often cryed out, uttering theſe, and the like ruefull expreſſions of his deſperate and damnable eſtate; *Oh that I were gone from hence, that ſome body would let out this weary ſoule! I tell you, there was never ſuch a Monſter as I am; never was there man alive a ſpectacle of ſuch exceeding miſerie——— I now feel Gods heavy wrath, that burnes like the torments of Hell within me, and afflicts my ſoule with pangs unutterable: Verily Deſperation is Hell it ſelfe——— ———The gnawing worme of unquenchable fire, horrour, confuſion, and which is worſt of all, Deſperation it ſelfe continually tortures me:*

me: And now I count my preſent eſtate worſe, then if my ſoule ſeparated from my body, were with Judas; *and therefore I deſire rather to be there, then thus to live in my body*——— ———*The truth is, never had mortall man ſuch experience of Gods anger, and hatred againſt ſinne, as I have*——— *If I could conceive but the leaſt ſpark, or hope in my heart of a better ſtate hereafter, I would not refuſe to endure the moſt heavy wrath of the great God, yea for* 2000 *yeares, ſo that at length I might attaine out of miſerie*——— He profeſſed, that his pangs were ſuch, as that the *damned wights in Hell endure not the like miſerie.* That his eſtate was worſe then that of *Judas*, and *Cain*, and therefore deſired to dye; with divers other ſuch like ſpeeches.

And yet of both theſe, Mr. *Perkins*, that ſound and judicious Divine, judgeth the beſt, and perſwadeth others to doe the like.

Touching Mr. *Chambers*, * his words are theſe, *Though he thus grievouſly deſpaired in death, yet it is not for any to note him with the black mark of a Reprobate. One thing which he ſpake in his extremity* (*viz.* Oh that I had but one drop of faith!) *muſt move all men to conceive well of him: For by this it ſeemes that he had an heart which deſired to repent, and believe, and therefore had a repenting and*

* In his Declaration of Spirituall Deſertions.

believing heart indeed. For God at all times, but especially in temptation, of his great mercy accepts of the will for the deed. Neither is it to be regarded, that he said, he was damned; *for men in such cases speake not as they are, but as they feele themselves to be.*

And as touching *Francis Spira,* the same * Mr. *Perkins* saith thus, *It may be demanded, whether the common judgement given of* Francis Spira, *that he is a Reprobate, be good, or no?*

* Upon the Creed. Article of the Church.

Answ: *We may with better* † *warrant say No, then any man can say Yea: For what gifts of discerning had they, which came to visit him in his extremity? And what reasons induced them to give this peremptory judgement? He said himselfe, that he was a Reprobate: That is nothing; a sick mans judgement of himselfe is not to be regarded. Yea, but he despaired: A senselesse reason: For so doth many a man yeare by yeare, and that very often, as deeply as ever* Spira *did, and yet by the good helpe of the Ministery of the Word, both are, and may be recovered. And they which will avouch* Spira *to be a Reprobate; must goe further, and prove two things; that he despaired both wholly, and finally; which if they cannot prove, we for our parts must suspend our judgements, and they were much to blame that first published the Booke.*

† *In rerum judicio debet aliquis niti ad hoc, ut interpretetur unumquodque secundum quod est: in judicio autem personarum, ut interpretetur in melius.* Aquin. 2.2æ. quæst. 60. art. 4. ad 3. *Semper quicquid dubium est, humanitas inclinat in melius.* Senec. Epist. 81.

And againe, speaking of the same, he saith

saith † in another place, thus:

Francis Spira *after his Apostasie despaired; yet they are much overseene, that write of him as a damned Creature: For first, who can tell whether he despaired finally, or no? Secondly, in the very midst of his desperation, he complained of the hardnesse of his heart, which made him that he could not pray. No doubt then he felt his hardnes of heart; & the feeling of corruption in the heart, is by some contrary grace: So that we may conveniently thinke, that he was not quite bereft of all goodnesse, though he never felt it then, nor shewed it to the Beholders.*

† In his estate of a Christian in this life.

And of the third, and last particular, we have the example of Judge *Hales* in our owne Stories; who having for feare consented to the Bishops in Queene *Maries* daies, in some thing contrary to his conscience, was afterwards so troubled in conscience for it, that he would have killed himselfe with his pen-knife, had he not beene prevented: But he could never be at rest, till he had drowned himselfe in a little brook near to his house.

* See Mr. Fox, his Booke of Martyrs, pag. 1393.

And yet even of him (saith † a good Divine) *we are not altogether to despaire of his salvation; for no man knoweth whether God that sheweth mercy* in a * moment, *did give him repentance in the instant of his death. The judgments of God are secret, and unsearchable; we*

† See M. *Charls Richardson*, of *Peters* and *Judas* repentance, pag. 279.

* *Inter pœnam & fontem.* August.

Rom. 11. 23. *we cannot comprehend the unmeasurable depth of his mercy, and therefore we should leave the finall judgment of these cases, to his determination,* Acts 10. 42. *who is ordained of God to be the Judge both of quick and dead.*

SECT. IV.

I Will conclude all with the Christian, and charitable judgements, and opinions of some worthy Divines touching these cases.

In his grave counsels, and godly observations, pag. 9. *What* (saith Mr. *Greenham*) *if you should dye in this dis-comfort? For my part (as I my selfe looke for no great things in my death) I would not thinke more hardly of you, neither would I wish any to judge otherwaies of Gods child in that state of death. For we shall not be judged according to that particular instant of death, but according to our generall course of life; nor according to our deed in that present, but according to the desire of our hearts ever before. And therefore we are not to mistrust Gods mercy in death, be we never so uncomfortable, if so be it hath beene before sealed up in our vocation, and sanctification.*

In his salve for a sick man. *The common opinion is* (saith Mr. *Perkins*) *that if a man dye quietly, and goe away like a Lambe (which in some diseases, as Consumptions,*

ons, and such like, any man may doe) then he goes straight to Heaven: But when the violence of the disease stirre up impatience, and cause frantick behaviours, then men use to say, there is a judgement of God, serving either to discover an Hypocrite, or to plague a wicked man.

But the truth is otherwaies; for indeed a man may dye like a Lamb, and yet goe to Hell; and one dying in exceeding torments, and strange behaviours of the body, may goe to Heaven. Iob 21. 23, 25.

Yea, to goe further (saith he) *When a Professour of the Gospell shall make away himselfe, though it be a fearfull case, yet still the same opinion must be carried. For first, Gods judgements are very secret. Secondly, they may repent in the very agony, for any thing we know. Thirdly, none is able to comprehend the bottomlesse depth of the graces, and mercies which are in Christ.* In his declaration of spirituall desertions.

There be some (saith Mr. *Richard son*) *that in phrensy, and distraction of their braine, doe make away themselves: who, howsoever they may be blamed for other sinnes formerly committed by them; yet in this case they are rather to be pitied, then rashly censured: for they have not free election, and therefore the action is not to be reputed as done by them. Againe, We are to consider the whole course of their former life, and to judge according to that.* *Ubi supra.*

that. Indeed, if their life had been wretched, and ungodly, and they dye in this manner, there is great cause to doubt of their estate. But if they have † lived in the feare of God, and have given testimony of their godlinesse in the former course of their lives, we are to hope well of them, whatsoever their end be.

† *Prorsus confirmo, audeo dicere, non potest malè mori, qui benè vixit.* August. de Disciplin. Christian.

If a man (saith Mr. *Burton*) doe put desperate hands upon himselfe by occasion of madnesse, or melancholly, if he have given testimony before of his regeneration; in regard he doth this not so much out of his will, as † ex vi morbi; we must make the best construction of it, as * Turkes doe, that thinke all fooles and mad men goe directly to Heaven.

In his Book of Melancholly, pag. 543.

† By the force and violence of his disease.

* *Busbequius.*

There are some (saith Mr. *Sims*) that are selfe-killers, which are not selfe-murtherers; of which sort are these poore distressed soules of which we speake.

In his lifes preservative.

This onely let me adde (saith Mr. *Burton*) that in some cases these hard censures of such as offer violence to their owne persons, are to be mitigated; as in such as are mad, beside themselves, or knowne to have beene long melancholly, and that in extremity they know not what they doe, deprived of judgement, reason, and all: As a Ship that is voyd of a Pilot, must needs impinge upon the next rock, or sands, and suffer shipwrack. And indeed good reason we have to be thus charitable towards such; For who knowes, how he himselfe may be tempted?

Ubi supra, pag. 188.

tempted? It is his case to day, it may be thine (if God leave thee to thy selfe, to the Devill, or to a melancholly fit) to morrow. Charity will judge the best. God be mercifull unto us all.

THE END.

THE END

A Prayer, which they that come to visit the Distressed, or are about him in the time of his Distresse, may make use of, if they cannot pray in a better forme of their owne.

When 'tis a man which you pray for, say the prayer as it is: but when 'tis a woman, make use of these variations in the margent; which (to prevent mistakes) are marked out to your hands.

O Lord prepare our unprepared hearts to prayer.

O Lord heare our prayer for this thy poore distressed Servant, and let our cry come unto thee.

O Most gracious God, and in Jesus Christ our most mercifull and loving Father; we are unworthy (we confesse) to speake unto thee, in the behalfe either of our selves, or others: yet this duty lying upon us by thy command, and thou having annexed a gracious promise of hearing

hearing thereunto; we are bold in the name and mediation of Jesus Christ, to come before thy Throne of Grace at this time, to commend unto thee the weake and distressed estate of this thy Servant.

O Lord, we could gladly wish (him) a happy, and speedy deliverance out of all these (his) troubles; and so much we pray for, if it be thy blessed will to grant it: but if thou have otherwaies determined of (him) and doest purpose (for (his) further triall, thine owne glory, and others good) to keepe (him) still under thy Fatherly chastising hand; we herein humbly submit our wils to thy blessed will, and doe intreat thee, and that for Jesus Christ his sake, that thou wilt be pleased, every day, and houre, and minute, whilst this thy chastising hand shall lye upon (him) more and more, by the powerfull working of thy gracious, and ever-blessed Spirit, to sanctifie this (his) crosse unto (him) and (him) unto thy selfe; that (he) may with more patience in (himselfe) and

Or her.
Or her.
Or her.
Or her.
Or her.
Or her.
Or her.
Or her.
Or her.
Or her.
Or she.
Or her selfe.

and with more comfort to (his) assisting Friends, undergoe the same. Or her.

And because (his) sinnes were the Or her.
first procuring cause of this (his) distresse, and are the meanes (as farre as we can judge) of the continuance of it; we doe beseech thee (O thou which art *the Father of mercies, and the God of all consolation*) that thou wilt be pleased, for thy Sonne Christ Jesus his sake, and for the merits of that bitter death, and bloody passion, which he hath suffered for (him) to Or her.
pardon and forgive unto him all (his) Or her.
sinnes past; as well that wherein (he) Or her.
was conceived, and borne; as also Or she.
all the offences, and transgressions, which ever since, to this day, and houre, (he) hath committed, in Or she.
thought, word, or deed, against thy Divine Majestie.

Good Father, *cast* them all *behind thy back*; *remove* them as farre from thy *presence*, as the *East* is from the *West*; *blot* them out of the *Booke of thy remembrance*; lay them not to his charge; *wash* them away with the

Or her. *blood of Jesus Christ* (his) Saviour, that they may never be more seene:
Or her. and deliver (him) from all the judge-
Or her. ments which are due unto (him) for
Or her. these (his) sinnes; that they may cease
Or her. to trouble (his) conscience here, and never be able to rise up in judgement
Or her. against (his) soul hereafter.

And good Father, impute unto
Or her. (him) the righteousnesse of *Jesus*
Or she. *Christ* his Saviour, whereby (he) may appeare righteous againe in thy sight.

Or her. And that (he) may have the more comfortable assurance of this thy mercy; good Father, let thy blessed *Spirit*, by his testimony, *seale* up the
Or her. same unto (his) spirit every day more and more.

Or she. And because (his) owne bodily infirmity, and the ill disposition thereof, may have beene, and be still a means to increase and aggravate these
Or her. (his) present Distresses; good Father, doe thou (which by thy gracious providence hast appointed the means which thou wilt have thy children to use,

uſe, and by the lawfull uſe thereof, to expect a bleſſing upon thine owne meanes) direct both (him) and (his) Or her. assiſting Friends, to make uſe of ſuch Or her. meanes, as may be pleaſing in thy ſight, and profitable for (his) bodily Or her. health; and doe thou give thy bleſſing unto the meanes ſo uſed, in thy good time.

And in the meane time (good Father) doe thou, by thy Almighty power, and providence, ſo reſtraine the might and malice of Satan, that common enemy of (his) and our ſalvation; Or her. that he may not be able, either out of theſe diſtempers of body, or thoſe ſinnes of (his) ſoule formerly committed, to make (him) either Or her. Or her. in thought, word, or deed, to diſhonour thee (his) God, to offend (his) Or her. Chriſtian brethren, or to adde further Or her. diſtreſſe unto his owne ſoule.

And for this end (good Father) let thy gracious *promiſes* alwaies *ſuſtaine* (him) let thy holy *Word direct* (him) Or her. thy bleſſed *Angels watch over* (him) Or her. let thy good Spirit guide (him) and Or her. Or her.

thy Almighty *power*, and *providence*,
Or her. keepe and defend (him.)

And, O thou blessed Sonne of God, the Saviour and Redeemer of man-
Or her. kinde, be thou also (his) *Saviour*, and *Redeemer*. Thou art that Heavenly *Physician*, which art able to cure all the diseases of our soules; and behold here is a *sick* soule, which needs the heavenly Physician: Oh apply there-
Or her. fore unto the *festered soares* of (his) soule the *Soveraigne plaister* of thy *sufferings*, and the *saving salve* of thy *merits*, that it putrifie not to death, nor languish in despaire.

Thou art that good *Samaritan*, which *powred in wine and oyle* into the *wounds* of the halfe-dead *Traveller*; and behold, here is a *wounded spirit*, that wants the pity of such a good *Samaritan*.

O doe thou pity this thy wounded Servant, like that good *Samaritan*! And as thou hast already powred into his wounded soule the sharpe *wine* of thy deserved *wrath*, and just indignation to search it; so doe thou powre

in

in alſo the mollifying & ſuppling *oyle* of thy *mercy* in thy good time to heal it.

Thou are that good, and tender-hearted *Shepherd, which left'ſt the ninety nine in the Deſert, to goe to ſeeke the Sheep that was loſt:* Behold, here is ſuch a *loſt Sheep*, loſt in (his) owne eies, loſt alſo in the eies of the world; O doe thou then, which art that *good Shepherd*, bring backe this *loſt Sheep* unto thy *fold*, and let (him) once againe enjoy thoſe *greene paſtures* of ſpirituall comfort, from which (he) hath ſo long and wittingly *erred*. Or her. Or her. Or ſhe.

It was propheſied of thee (O meek Saviour) that *thou wouldſt not breake the bruiſed Reed, nor quench the ſmoaking Flax:* Behold, here is ſuch a *Reed*, grievouſly *bruiſed* with the burthen of his paſt ſinnes, and weight of thy future judgements: Oh *breake* (him) not (gracious Saviour) but *ſupport* (his) *bruiſed ſoul* with thy tender hand of mercy, pity, and compaſſion: Here is alſo ſuch *ſmoaking Flax*, whoſe *light* of *joy* and *comfort* is quite blown Or her. Or her.

out, and in whom there is left onely ſo
Or her. little a *ſpark of grace*, that (his) ſad,
and ſorrowfull ſoule hath much adoe
to ſend forth the leaſt *ſmoak*, or teſti-
mony of any ſuch grace there. Yet as
little as it is, *O quench it not*, but *blow*
it up with the *ſoft breath* of thy *Spirit*
of meekneſſe, that it may in thy good
time break out againe into its wonted
flame, and *fervency*.

Thou (O gracious Saviour) inviteſt
all thoſe that are *weary, and heavy loa-*
den, to come unto thee: Behold, here
is ſuch a *weary*, and *heavy loaden* ſoul,
that fain would (in confidence of this
thy gracious promiſe) *come unto thee*
Or ſhe. for *eaſe*, and *comfort*; but (he) is ſo
Or her. *over-laden* with the ſight of (his) own
ſinnes, and the ſenſe of thy wrath due
Or her. unto (him) for them, that (he) cannot
Or ſhe. *ſtirre*. O doe thou then (which haſt
borne our infirmities, and carried our
ſorrowes) take this *heavy burthen*
Or her. from (him) & that (he) may be as able
Or ſhe. to goe, as thou art willing (he) ſhould
Or ſhe. come unto thee: Doe thou (O bleſ-
Or her. ſed Saviour) *quicken* (him) by thy
Spirit,

Spirit, ſtrengthen (him) with thy *grace*, Or her.
enlarge (his) heart with thy *love*; and Or her.
in caſe all other helpes faile, even
draw (him) unto thee. Or her.

Laſtly (O ſweet Saviour) thou art *the true light, which lightneth every one that commeth into the world*; yea, thou art that *Sunne of righteouſneſſe*, which bringeth *light* even to thoſe that *ſit in darkneſſe, and in the ſhadow of death!* Behold here ſuch a *darke, ſad, ſorrowfull* ſoule, which needeth the comfort of ſuch a Heavenly *light*. O doe thou then which art the *Sunne of righteouſneſſe*, cauſe the bright *beames* of thy favour to *ſhine* upon (him) *open* (his) *eies* that (he) may *ſee* Or her.
it; *cheare* up (his) *drooping* ſpirits, Or her.
that (he) may *rejoyce* in it, and ſo con- Or ſhe.
tinue this thy mercy and favour to Or ſhe.
(him) that no *cloud* of diſtruct ariſing Or her.
from (his) owne faithleſſe heart, may Or her.
hide it; nor any other thing interpoſed by Satans ſubtilty, may from hence forward ever *eclipſe* it againe unto (him.) Or her.

And O thou holy and unſearchable

Spirit of God, which art the *onely Comforter of Gods Elect*, be thou the Comfort, and Comforter of this thy Distressed Servant: Thou wert pleased to come downe on *Jesus Christ*, the Sonne of God, in the likenesse of a *Dove*; Oh come thou down in like manner on this thy poore distressed Servant; that so thou mayst, either with *Christs Dove*, assure (him) that (he) is the (Sonne) of God, in whom he is well pleased through him; or at least, with *Noahs Dove*, thou mayst bring (him) the *Olive-branch* of peace; and withall bring (him) word, that the *waters* of affliction, wherein the *wearied Arke* of (his) soule hath been so long *tossed*, are now abated.

Or her.
Or she.
Or Daughter, Or Child.
Or her.
Or her.
Or her.

Thou wert pleased againe, at the first to be *given*, and afterwards to *descend* in a visible manner on the *Apostles*; O be thou pleased to be given thus, and thus to descend into the sad and sorrowfull soule of thy Servant, for (his) comfort at this time.

Or her.

Thou wert first *given* unto them by *breathing*; O doe thou *breath* then into

into this *breathleſſe ſoule*, that hath run (himſelfe) out of breath in following thee in the unſearchable waies of thy providence, that *breath of life*, which may put (him) in breath again, to follow thee, howſoever thou ſeem to run from (him.) Or her ſelfe. Or her. Or her.

Thou didſt *deſcend* on them, ſecondly, *in the ſound of a mighty ruſhing winde, and in the likeneſſe of fiery tongues*; O doe thou deſcend in like manner on this thy poore diſtreſſed Servant, at this time.

(He) is *deafe*, yea, like the *deafe Adder*, that ſtoppeth (his) eares at all that may be for (his) ſoules comfort: O doe thou *open* them, that (he) may *heare* the ſound of their *feet*, that *bringeth (him) glad tidings of peace*; yea, and the *ſound* of all thoſe ſound *comforts* for (his) ſoules comfort, which are ſet downe in thy Word. Or ſhe. Or her. Or her. Or ſhe. Or her. Or her.

(His) owne carnall thoughts, and ſtrong and ſtrange imaginations, like ſo many *ſtrong holds*, are exalted againſt thee, and thy work of comfort in (his) heart. Or her. Or her.

The

The *clouds* of errour ariſing out of (his) depraved *underſtanding*, doe darken unto (him) the *Sunne of righteouſneſſe*, which was wont to ſhine ſo ſo chearfully into (his) ſoule.

The *fogges* of noyſome defires doe put (his) *will* into ſuch a *miſt*, that (he) knowes not where, or which way to goe for comfort.

The *heate* of (his) preſent felt Diſtreſſe, hath ſo *ſcorched*, *parched*, and even *dryed* up (his) ſoule, that (he) is ready to dye for want of ſomething to coole it.

Yea, ſo averſe and backward is (he) in all things that may be for (his) Soules good, that further then (he) is driven (he) will not goe to ſeeke for any comfort, nor ſo much as accept of it, when it is offered unto (him.)

O thou then which deſcendeſt in *a mighty, and powerfull winde*; doe thou with the mighty, and powerfull *winde* of thy grace, *throw* downe all thoſe *ſtrong holds* in (him) which are exalted againſt thee. Doe thou *chaſe* away all thoſe *clouds* of errour, which darken

Or her. Or her. Or her. Or her. Or ſhe. Or her. Or her. Or ſhe. Or ſhe. Or ſhe. Or her. Or her.

ken (his) underſtanding. Doe thou *cleare* (his) *will* of all thoſe *fogges* and *miſts* of noyſome deſires, which doe make (him) doubtfull which way to take for (his) ſoules comfort. Doe thou *coole* and *refreſh* (his) *parched*, and *ſcorched* heart, which is ready to dye for *heate*. Yea, doe thou ſo fill the *ſailes* of (his) affections, that (he) may (though unwillingly) be driven at the laſt into that *Haven* of reſt, where (his) ſoule would be. Or her. Or her. Or her. Or her. Or her. Or her. Or ſhe. Or her.

Againe, (his) heart and tongue are growne ſo cold in zeale, that neither can (his) *heart* meditate, nor (his) *tongue* utter any prayer unto thee for comfort. Or her. Or her. Or her.

(His) *underſtanding*, that was wont to conceive; and (his) *affections*, that were wont to proſecute the beſt things, are now ſo darkned, and cooled in (him) that it is even a paine, and griefe unto (him) ſo much as to *thinke*, much leſſe to *proſecute* any ſuch things. Or her. Or her. Or her. Or her.

Yea, ſo much *droſſe* of ſinfull corruption, doth not onely ſtick unto, but

but is even incorporated into all the powers and faculties both of his ſoule and body, that (he) feareth to be rejected of thee, as *Reprobate Silver*.

Or her.
Or ſhe.

O thou then which deſcendeſt alſo in the *likeneſſe of fiery tongues*, be thou a *fire* in (his) *heart* and *tongue*, to make (him) more *Zealous* and *fervent* in (his) prayers: Be thou a *fire* in (his) *underſtanding*, to *enlighten* the darkneſſe of it: Be thou a fire in (his) *affections*, to *inflame* the coldneſſe of them: Yea, be thou a fire in (his) whole man, both ſoule and body, to ſever for the preſent, and in thy good time to conſume the *droſſy* and ſinfull corruptions of both.

Or her.
Or her.
Or her.
Or her.
Or her.
Or her.

And now, O Father, Sonne, and Holy Ghoſt, the three perſons of the ever-bleſſed Trinity, which all joyned together to make man at the firſt; joyn all your forces together again to *remake* this *poor* dejected ſoul, a *worm*, and *no man*; or if any (in (his) own apprehenſion) the worſt of men.

Or her.

And for this end, O Omnipotent *Father*,

Father, doe thou contribute thy *power* to ſupport his *weakneſſe*: O infinitely wiſe *Sonne*, doe thou contribute thy *wiſedome*, to informe (his) *ignorance*: And O thou holy and bleſſed *Spirit* of God, doe thou contribute thy *ſanctity*, and all other *ſaving graces*, to reform in him what is amiſſe throughout. Or her. Or her. Or her.

And unto theſe, and all thy other bleſſings beſtowed on (him) doe thou (O gracious God) in thy good time, adde this one (if it be thy bleſſed will) to let (him) ſee an happy iſſue, and end of all theſe (his) troubles; that ſo (he) for (himſelf) and we for (him) may praiſe and glorifie thy great, and glorious name for this thy mercifull deliverance of (him.) Or her. Or her. Or ſhe. Or her ſelfe. Or her. Or her.

Heare us (O Lord) now praying for (him) heare (him) alſo (good Lord) both now and at all times praying for (himſelfe) yea, heare both (him) and us, for thy Sonne Chriſt Jeſus his ſake, in whom alone we know *thou art well pleaſed*; and in whoſe name, and in whoſe words, we Or her. Or her. Or her ſelfe. Or her.

we conclude all these our imperfect prayers, saying as he hath taught us; *Our Father which art in Heaven, &c.*

Thy grace, O Lord Jesus Christ; thy love, O heavenly Father; thy comfort and consolation, O holy and blessed Spirit, be with us all, and especially with this thy poore distressed Servant, now and for evermore. AMEN.

What here is good, to God ascribed be:
What is infirme, belongs of right to me.

THE END.